THE RIGHT VSE OF PROMISES.

OR

A Treatise of SANCTIFICATION.

Whereunto is added

GODS FREE-SCHOOLE.

By Mr IEREMIAH LEWIS,
Sometime Preacher of the Word in *Northampton*.

ISAY 35. 8.
The vncleane shall not passe ouer it.
It shall be called the way of holinesse.

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TO The VVorſhipfull RICHARD KNIGHTLEY, *Eſquire.*

Worthy Sir,

WEre the bleſſed ſoules in bliſſe capable of griefe, it would bee for nothing more than

that being possest of
2 Cor 4.17 such *an eternal weight* of glory, their care and diligence was no more when they
Iob 4.19. *dwelt in houses of clay*, to glorifie God, by the improuement of their time & Talēts.

Considering also that *in the graue*, whether wee are all going, *there is no worke, nor deuice, nor knowledge*, it behoues e-
Eccl. 9.10.

uerie

uery one to take that wise counsell, *Whatsoeuer his hand can doe, to doe quickly*; lest *hauing a price in his hand, and wanting a heart*, hee bee iustly taxed with folly. Pro 17.16.

I haue therefore aduentured (this seruant of God, the Authour of this little worke, being dead) to erect this *Pillar on his Graue* by publi- Gen 35.20

ſhing theſe few obſeruations, as they were deliuered by himſelfe, eſpecially being incouraged by ſome that are godly & iudicious; being confident that (by the bleſſing of God) they will doe a great deale more good this way, than was poſſible by keeping them priuate; for by this means, *he being*

being dead, yet ſpeaketh. Heb. 11. 4.

It is but reaſonanable that I preſent them to your Worſhip, for whoſe ſake they firſt had a being in the world, hauing alſo had experience of your fauourable acceptance of a ſmall treatiſe of leſſe worth already; I am imboldened to begge of your Worſhip to countenance

this likewise, far better deseruing both formatter & Author.

Psa.35.27. *The Lord*, who *delights in the prosperity of his seruants*, blesse you both in your person and familie,

2 Tim.4.18 and by *deliuering you from euery euill worke, preserue you to his heauenly kingdome.* To whom be glory for euer and euer, *Amen.*

Your worships in all duty

THO. SHELTON.

To the Reader.

Christian Reader:

IT being *appointed to all men once to dye*; GOD hath so prouided, that as *the wicked shall be no more remembred*; so, *the righteous shall be had in euerlasting remembrance*,

Heb. 9. 27.

Iob 24. 20. Psa. 112. 6.

Pro. 10. 7. and *his memoriall ſhal be bleſſed.*

Ruth. 2. 20 *Bleſſed be the Lord that hath not left off his kindnes to the liuing nor to the dead*: that though the worthies of God, while they liued, were like *Nepthaly, as a hinde let looſe, giuing goodly words,* that *when the eare heard them, it bleſſed them.* I ſay, though they by death become like *Abraham,* that *knowes vs not, and Iſrael* that *hath forgotten vs*; yet the Lord in this age, as out of *Zebulun,* hath raiſed

Gen. 49. 21.

Iob 29. 11.

Iſa. 63. 1.

thoſe

those that handle the penne of the writer, whereby he accomplisheth that for them, that *Iob* wished for himselfe, *Oh that my words were written, and that they were printed in a booke!*

Iudg. 5. 1.

Iob 19. 23.

There are many profitable and comfortable truths collected by their Authors, with the expence of much pains & strength, that had now beene drowned in forgetfulnesse, had not God by this means, like *Moses*, *drawne* them *out of the water*, to preserue the

Exod. 2. 10

the memory of the dead;
Hos. 14.6. *as the ſmell of Lebanon*,
and to edifie and com-
fort the liuing.

Among the reſt, theſe
three Sermons being
Ezek. 9. *marked with pen and inke*,
are left as *mourners* for
the holy man, the Au-
thor of them, who is
now with the Lord, and
Reu. 14.13 *reſts from his labours*: It
grieued me that they
ſhould periſh with the
breath that vttered
them, eſpecially being
for matter ſo neceſſary,
for manner ſo full and
pithie, that by the bleſ-
ſing

sing of God vpon them, they may *raise* vp spirituall *seed to the deceased*.

I commend them to thy diligent perusall, and thy indeuours herein, to the assistance of Gods Spirit, purposing as God shall inable me, and as I shall haue calling, and opportunitie together, with the approbation of the holy and learned, to present the world with the labours of some worthy men, whom God hath sent already *to the house of all liuing*; and, *who* Iob 30. 23.

know-

knoweth whether God hath brought this Art *into this Kingdome for such a purpose as this.*

Thine in any

Christian office,

T. S.

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THE

The right vſe of PROMISES.

2 COR. 7. 1.

Hauing therefore theſe promiſes, dearely beloued, let vs clenſe our ſelues from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the feare of God.

OVR chiefeſt care in this world ſhould bee how wee

may ſo liue, that wee may liue for euer in glory in another world. Which that wee may doe, becauſe heauen is holy, and the company there is holy, and wee are impure, wee muſt therefore purge our ſelues before wee can come thither. And becauſe wee loue ſinne ſo well, which is that that wee muſt bee clenſed from, God therefore draweth vs vnto this by many excellent promiſes, *And ſeeing wee haue theſe promiſes, let vs clenſe*

our

our selues, &c.

I will giue but a touch vpon those things that are circumstantiall, that I may come to that which is more substantiall.

For the manner of the exhortation, it is propounded with an amiable compellation, *Dearly beloued.*

The faithfull are beloued ones. Doct.

Dearly beloued, both of God, of Angels, and among themselues. When there are expressions of loue in the exhorter,

then the exhortations will take impreſſion in thoſe to whom it is directed.

Secondly, you ſhall obſerue that theſe words are inferred by way of vſe of the former doctrine, as wee ſee by the relatiue particle, *Therefore*; *hauing Therefore theſe promiſes.*

1 It ſhewes vs how neceſſary it is for Miniſters to helpe their people to apply truths.

Becauſe they faile either

In

In their { knowledge, or will.

Either they know not how to doe it, or else they are not willing to doe it: the vse of Doctrines proueth oft-times more profitable than the vsing of Doctrines. But I come to the words themselues, wherein wee may take notice of these foure things, which sets down to vs the substance of the verse: *Diuision.*

First, wee haue the ground of an exhortation, 1

on, *Hauing therefore these promises.*

2 Secondly, wee haue the edifice that is built vpon this ground, and that is Sanctification: and this Sanctification is set forth vnto vs vnder two heads:

First, in clensing our selues from filthinesse.

And secondly, in growing vp to perfect holinesse.

3 Thirdly, we haue the extent or measure of both these particulars.

The first of them, first generally propounded,

Wee must clense our selues from all filthinesse.

And then it is expounded, and inlarged, *Filthinesse both of the flesh, and of the spirit*; of the outward, and of the inward man.

And then for the second branch, Perfection is that that wee must set as our marke, whereat we must aime, and be euery day growing towards perfecting holinesse.

Fourthly, wee haue the meanes how wee 4

may doe this, *The feare of God*; *Perfecting holineſſe in the feare of God.* So you ſee the particular parts of the Text, the points ſhall riſe as naturally as I can from the ſame.

And firſt for the ground of the exhortation, *Seeing we haue theſe promiſes.*

Wee might obſerue or note to you here theſe two things; I will but name the firſt, and inſiſt briefly vpon the ſecond, being the Apoſtles ſcope.

The

The first is this, that *The faithfull haue more in hope than in possession.* Doct.

They are richer than the world knoweth of, the promises are theirs: the world thinkes them pooremen, and women, and indeed perhaps they enioy little in the view of others; yet they enioy inwardly more than they know of, especially in respect of spiritual things; & yet in that respect also whereintheir riches consisteth, they haue more yet in faith and

and hope, than in poſſeſſion; the promiſes are theirs: I doe but touch it.

The next thing is more in the Apoſtles ſcope that he drives at, which is the ground of the exhortation, *Seeing we haue theſe promiſes, let vs cleanſe our ſelues, &c.* The Doctrine plainely ariſeth from it, namely, that

Doct. *The conſideration of what God hath promiſed vs, ſhould make vs walke more holily towardhim.*

Though

Though God ſhould neuer doe any thing for vs as long as we liue, yet being intereſſed in the promiſes, though the accompliſhment be not yet on vs, it ſhould make vs walke more holily towards him.

Therefore when the Lord renued the promiſe of the Land of *Canaan* to the children of *Iſrael*, *Deut* 10. 11, 12. he doth inferre this vſe vpon the ſame. In the former verſes hee had renued the promiſe, and then he comes to

Deut. 10. 11, 12.

to this, *And now oh Israel* (saith hee) *what doth the Lord require at thy hands, but that thou love him, and feare and obey him, &c.* as if he should say, Since God hath made thee so large promises, there is now somewhat required at thy hands to doe.

And so likewise wee see it set downe to vs in Rom. 12.2. *Rom. 12.2. I beseech you,* saith the Apostle, *by the mercies of God,* since God hath beene so mercifull towards you both in promises and performances,

mances, (for so farre that may be extended) *that therefore you giue vp your selues to him a liuing, holy, acceptable sacrifice, &c.* You must note that the ground of all promises is the goodnesse and mercy of God; therefore the Apostle takes vp this ground to enforce this exhortation vpon people, *I beseech you by the mercies of God, &c.*

The reasons for the confirmation of this point, are these: *Reas. 1.*

First, because this is one

one end that God ha
in propounding, or m
king promises to me
and therfore if we mak
not this vse of them, w
frustrate Gods intenti
on and end: for thoug
wee must not doe goo
only or principally ou
of hope of reward; ye
notwithstanding, we
may, we ought to haue
the recompence of re-
ward in our eye, to car-
ry vs thorow the diffi-
culties we meet with in
the world, along the
race of godlinesse to
glory: To this end, I
say,

ay, God hath propoun-
ed promiſes, that by
hem he might carry vs
horow the oppoſitions
ee meet here, there-
re wee ſee the Lord
irres vp *Abraham* to
ncerity and obedience,
ith ſweet and excel-
ent promiſes in *Gen.* 17. Gen. 17. 1.
. *Walke before me and be*
pright, I am thy buck-
r, &c. As if he ſhould
ay, Since I haue pro-
niſed to defend thee,
oe ſomewhat for me;
e not afraid, walke be-
ore me, and be conſtant
nd vpright, I haue pro-
miſed

mised to bee thy buc
ler and defence.

Reas. 2. The second reason
the point is drawn
from the example
Gods faithful childre
who haue alwayes lo
ked to make this vse
the promises, to wor
vpon their owne hear
to preserue and keep
them from sinning, an
to draw them along i
the course of holines
and godlines, as it is sai
of our Fathers, in *He*
Heb. 11. 13 11. 13. *They saw the pr*
mises, they beleeued them
they imbraced them; an

is concluded of them
verſ. 9. if we compare
em together, that
ey liued; and after-
ards it is ſaid, that
ey died in faith, they
ere carried along by
ith in the promiſe to
erſeuere to the end,
hat they were not only
ble to liue, but to dye
faith.

Verſ. 9.

The third reaſon is
rawne from the relati-
n that is betweene God
nd vs, and from that
which that relation
inds vs to doe: The
elation is this, God is
our

Reaſ. 3.

our Father, and we a
his children; the rel
tion it selfe is able
nough to enforce thi
He is our Father, ther
fore wee should obe
him; nature teache
this: but God goe
further, hee is a louin
Father, he hath prom
sed this and this, if we
doe obey him, therfo
I am much more vnn
turall if I doe not stoup
to him. If there we
nothing else, hee is ou
Father, he made *vs, a*
not we our selues: But fur
ther, he is our Father

hath redeemed vs in
hriſt, and hee hath
omiſed to doe thus
d thus for vs. Now
e promiſes, and the
unty of parents, tyes
ildren to obedience;
the precious promi-
s that God hath made,
hich in Chriſt are
ea, and Amen, are
orcible arguments to
irre vs vpto purge our
lues from all filthines
f fleſh and ſpirit, and
o grow vp in holineſſe.
o you ſee the point o-
ened briefly, I come
o the application, that

I may proceed to
next, the matter or e
fice (that is built on t
foundation or groun
which is Sanctifica
on.

Vse. This may serue, fir
for the terror of tho
that abuse the prom
ses of God to loosene
There is a contrary v
that the world make
of the mercy, goodne
bounty and promises
God, expressed in th
Word; they abuse the
promises to loosenesse
take it but in these tw
generall maine promi
ses

s, *He that beleeueth ſhall*
ſaued; and, *At what*
ne ſoeuer a ſinner repents
m of his ſinnes, I will
ue mercy on him, ſaith
e Lord.

Here are two ſweet
romiſes, the one an-
xed to faith, the o-
ner to repentance.
low what poiſon doth
e wicked hearts of
nen ſucke out of theſe
weet promiſes? Say
ney, Wee need not be
o ſtrict and preciſe in
aſe of obedience, faith
vil bring vs to heauen,
nd we beleeue with all
our

our hearts: it is an e
matter to beleeue, f
the worldling, tho
indeed it be as hard
to keepe the Law,
God must inable
both; and he can ina
to doe either as he pl
seth: but they are be
beyond our abilities.

And so for Repe
tance, *At what time s*
ner a sinner repents, I
haue mercy on him, sa
the Lord. Now wh
conclusions doe sinf
wretches draw fro
this sweet Promise
Let vs (say they) folle

r lusts a little longer,
d repent afterwards.
he Apostle bids defi-
ce to such presumers
these, *Rom. 6.1. Shall* Rom 6.1.
e sinne (saith hee) *be-
use Grace abounds? God
bid.* What vnnaturall
d vngracious chil-
en should we hereby
oue our selues to be?
his is an argument
at wee are not belee-
rs, but presumers:
ere is a great deale of
fference between be-
euing the Promises,
d presuming vpon
em; they cannot stand
to-

together : wee shoul
hereby shew our selue
to bee the seruants
sinne, and not seruan
of God ; to bee heire
not of the Promises, bu
to all the curses that a
written in this sacre
volume of God.

Vse 2. Therefore in the s
cond place let thistead
and instruct vs in the
two or three things.

First, to acquaint o
selues with the Prom
mises, it is a great fu
therance to euery goo
heart in obedience, a
to carry it along chee
ful

fully to know what Promiſes God hath made: therefore, let vs in reading of the Scriptures, obſerue diligently the Promiſes, theſe, and ſuch like; for ſo this Text ſeemes to haue reference to ſome particular promiſe: *Since we haue theſe Promiſes, &c.* Now we ſhall ſee what Promiſes theſe were, if we looke to the latter part of the former chapter, where God ſaith, *I will be your God, and you ſhall be my people.* He promiſeth to be our father,

and being ſo, he promiſeth to prouide for vs, and to pardon our ſins, to heare our prayers, and to ſaue our ſoules, &c. therefore, I ſay, let vs firſt acquaint our ſelues with the Promiſes.

2 And ſecondly, let vs acquaint our ſelues with our ſelues, labour to know our ſelues, whether wee be ſuch as the Promiſes doe belong to, whether the Promiſes are made to vs, whether wee lay hold on them, and imbrace, and ap-

apply them to our selues or not.

Then in the third place, labour to worke vpon our selues to bee holy, vpon consideration of these Promises, thus, Is God our Father, and is hee holy? And are wee his sonnes and daughters, and professe our selues to be so, and shal we be vnclean? Hath God promised to pardon our sinnes, and shall we therefore prouoke and grieue him euery day more and more by our sinnes? 3

Shall we thus euilly requite the bounty, mercy, loue, and goodneſſe of God? Hath he promiſed vs a Crowne, and Kingdome, an immortall, and eternall inheritance that can neuer bee ſhaken, nor taken from vs, and ſhall not we labour to walk worthy of the ſame.

Beloued, heauen gates are opened to euery man of vs here by the Promiſes, and if they bring vs not in, they plunge vs deeper into hell; therefore ſince

wee haue *these promises, let vs purge our selues, &c.* So much for the ground of the exhortation.

I come now to the edifice or building that is laid on this foundation, which is Sanctification, set downe vnder two heads:

First, *clensing our selues.*

And then, *Perfecting holinesse.*

I begin with the first, and take the matter and substance of the exhortation with the extent, (to ioyn both together)

Cleanse your selues from filthinesse, and from all filthinesse. Now out of this exhortation that is so generall, wee may draw these three particulars, I shal insist principally vpon one of them.

First, it is said here, that sinne is loathsome, nay, *filthinesse*, (in the abstract) in the sight of God.

Secondly, that there is much of this *filthinesse* in the best of Gods children; for the exhortation, it inwraps *Paul* him-

himselfe; he speakes to the faithfull, and includes himselfe, *Let vs clense our selues, &c.* they were purified before, but they must clense themselues more.

Thirdly, that it ought to be the daily and continuall taske of a Christian, to purge out the remainders and the residue of corruption, euen all sinnes inward, and outward, out of their soules and bodies.

Let vs clense our selues.

For the meaning of the words, it may be de- Quest.

manded whether any man can cleanse himselfe from sinne, or not; can wee make our selues cleane and pure from our sinnes?

Answ. To this I answer, If the question be demanded in respect of any thing that is in our selues, that comes from our free-will, or naturall power, looking no higher, we cannot; and there are two reasons for it:

The first is drawne from the power that is in vs by nature.

And

And the second from our will, we neither can nor will.

We cannot, we haue no power; the reason is giuen in that saying of Christ, *The strong man keepes possession, till the stronger cast him out.* Now by euery lust, the diuell keepes possession in the heart; therefore man of himselfe, vnlesse hee were stronger than the diuell, cannot cast out a lust.

Secondly, their will is to sinne, and therefore men will not, though

they could, till the will bee sanctified by the Lord. If there bee any good in our selues (saith a Father) God is the Author of it, hee doth apply the will to the worke, and hee fits the worke to the will, for the effecting of the same.

Obiect. But then some man will say, To what end doth the Apostle wish vs to clense our selues?

Ans. I answer, He doth it both in respect of the wicked, and in respect of Gods owne children,

to

to whom, especially, this exhortation is directed. It is not in vain to neither of these, no not in regard of the wicked.

First, because God may iustly require that at their hands that they cannot do, because they haue brought this inability of the performance of it vpon themselues.

It is necessary that the wicked should haue commands, otherwise they should not sinne in their disobedience; for sinne

sinne is nothing but the transgression of the Law, and *where there is no Law, there is no transgression.* It is necessary therefore that euen the wicked should be both bound to do that which is good, and to abstaine from that that is euill; for this is that that maketh them culpable.

Againe, it is necessary also in outward respects, for restraint; for there are some precepts that binde the diuell himselfe: absolute commands, when hee pleaseth

th to shew his power;
ose commands, by
ay of restraint, binde
atan, and wicked, and
ngodly men. The com-
andements of God are
ot the measure of our
rength, but the rule of
ur duty: there is no
ommand that shewes
man what he is able to
oe, but what he ought
o doe; thus they re-
pect the wicked.

Note.

But in respect of the
hildren of God them-
lues, they both can,
nd will, and therefore
he exhortation is not
in

in vaine to them; t
can doe it by the po
that God hath giue
them, which is
power of God, rat
than their owne pow
the power of God
them: For, *greater*
that is in yon (that is, t
Spirit of God) *than*
that is in the world
Spirit of God in a Ch
stian can doe it.

And likewise the ch
of God hath freedo
of will, so farre as h
will is regenerated,
newed and sanctifie
hee hath a will both
do

loe that which is good, and to cast out his sins: Wee must purge our selues therefore from filthinesse, that is, wee must vse the meanes, wee must improue and imploy the Talent of Grace that God hath giuen vs, that we may be euery day more and more cleane from the filthinesse of our lusts.

Let vs cleanse our selues from all filthinesse.

Sinne you see is resembled to filthinesse; it is an odious and lothsome thing.

And

And so it is,

In respect of God.

In respect of ou selues.

In respect of God:

First, because it is a gainst his nature which is most pure.

Secondly, it is against the Law of God, which is iust, and holy, and good.

Thirdly, it is against his honour, &c.

It is filthinesse likewise in respect of our selues.

If wee looke on our persons, it defileth them; *Psal.* 5. 4. *God abhorres*

Psa. 5. 4.

res the workers of ini-
ity.

In respect of our acti-
s: God hates the best
tions that a man that
taineth sin, performs:
hate your Sabbaths, I- Isay 1.
1. for your hands are
filled with bloud. So in
at respect, sinne is
lthinesse, and we must
lense our selues from all
lthinesse of flesh and spi-
it.

Some are called sinnes
f the flesh, because
hey are of a more flesh-
y nature, furthered by
he disposition of the
body,

body, and the temp
thereof, as Glutton
Drunkenneſſe, Whor
dome, &c.

Others, ſinnes of th
ſpirit, becauſe they a
of a more ſpirituall n
ture, as Idolatry, Supe
ſtition, &c. but theſe,
take it, hee ſpeakes n
of here. But by ſinn
of the fleſh, I rather v
derſtand ſinnes of t
outward man: and
ſinnes of the ſpirit, t
ſinnes of the inwa
man; for ſo the fleſh
often taken in the Scri
tures for the outwa

man

an; and the ſpirit, for
e ſoule, and the facul-
es of the ſame. There
ſometimes filthineſſe
the ſpirit, in wicked,
d vaine thoughts and
eſires, that neuer come
be acted, where there
not filthineſſe in the
eſh.

Sometimes againe,
ere is filthineſſe in the
eſh, that is, ſinnes are
cted, where the will
onſents not to the
me: but vſually and
dinarily in the wic-
ed, where ſinne reigns,
e ſinnes of the fleſh,

the

the sins of the outward
man, and the sinnes of
the spirit and inward
man goe together, (vn-
lesse God restrain
them, or they are kept
from it by sinister re-
spects.) For when lust
hath conceiued, it *bringeth*
forth sinne, it brings forth
fruit, and that being fini-
shed, brings forth death.
So you see the meaning
of the words is this.
Since God hath made
such excellent promi-
ses, it should be the dai-
ly care of a Christian to
purge and to purifie
him

mselfe, more and
ore from sinne, that
herwise wil defile his
ule and body, and all
is actions; which is
herefore called filthi-
esse.

And from all sinne of
he outwardand inward
an, from the sinnes
f the flesh, and sinnes
f the spirit. So we see
ow the Doctrin plain-
y rising, which is the
maine scope of the
words, namely, that

It is a lesson and duty, that every Christian should learne alwayes to Doct.

to be purging of
selfe from all fil
both outward of
flesh, and inward
the spirit.

The Doctrine
includeboth the thing
selfe & the extent;
must alwayes bee
ging themselues,
that from all filthine

That our reason in
Text might bee suffi
ent, it is *filthinesse*, in
sight and esteeme
God and good men.

But the Scripture
plaine in this, *Isa.* 1. 16
Wash you, make you cle

Isa. 1. 16.

at is the duty of eue-
one at all times, eſpe-
ally when wee draw
ere into the preſence
God in the vſe of his
dinances. So likewiſe
ek. 18. 30. it is ſet
owne there vnder ano-
er manner of phraſe
ſpeech, *Caſt away your*
tranſgreſſions: When a
an caſts away that
at defiles him, hee
akes himſelfe cleane;
oth theſe are one and
e ſame thing. So in
m. 4. 8. there is a plain
lace that reacheth the
xtent alſo of that wee

Ezek. 18. 30.

haue

haue here in hand, W
your hands you sinners
clense your hearts you
ble minded. Wash
and clensing is the du
of euery man, and
washing both of
hand and of the hea
there are the sinnes
the flesh, and the sin
the spirit comprize
the one vnder the sin
the hand, those are
that are outwardly
stuate; and the oth
the sinnes of the spir
the heart must bee cl
sed as well as the ha

And then for the

tent of the duty, in *Ezek.* 18.10,11. It is not enough for a man to seeme to wash his hands from one sinne, and yet notwithstanding liue, and take pleasure in another: *If a man beget a sonne*, saith he, *though he bee not a murtherer, &c.* he goes on, and nameth diuers sinnes; yet if he *doe any one of these, hee shall die the death*: therefore we must clense our selues *from all filthinesse, &c.* Ezek. 18. 10,11.

Now the reasons and grounds I shall enforce

to proue the point, both in respect of the duty, and also the extent, may be these:

First, in respect of the duty, take these two reasons:

First, because all sin disgraceth the calling and profession of a Christian, take this for a ground as the maine thing in the Text, therefore this purging is a duty that Gods own children should be exercised in, because euen the remainders of their sinnes, disgrace the calling

ling and profession of a Christian.

What is his profession? Hee professeth Christ, and Christianity, and holinesse, and hereunto he is called, in 1 *Thes.* 4. 7. *We are called* (saith he) *not to uncleannesse, but vnto holinesse.* If weebe called to holinesse, then we must purge out filthinesse, and make profession of Christ and Christianity outwardly. Now to make a profession of Religion, and not to purge the heart from sinne, and the life

1 Thes. 4. 7.

from corruption; It is not to professe, but to disgrace Religion: it casts an imputarion of disgrace and dishonour from the mouthes of wicked men, not onely vpon the man himselfe, but vpon that that hee makes profession of, and all that make profession of the same. In *Zach.*5.8. Sinne is resembled by, and compared to a woman sitting in an Epha: by the Epha, is vnderstood *Iudah*; by the woman wickednesse: Now it is

Zach.5.8.

ſaid, that God ſeeing a woman that ſate in the Epha, that is, when hee ſaw ſo much wickednes ſate in *Iudah*, God ſtirs vp two other women, and they repreſent the Magiſtrate and the Prieſt, that take both the Epha and the woman, and carry it out of *Iudah* to *Babylon*. Wickedneſſe beſeemes not *Iudah* and *Iſrael*, it is fitter for *Rome* and *Babylon*.

A ſecond reaſon of the point, is this; Vnleſſe wee doe exerciſe *Reaſ. 2.*

our ſelues thus in this duty, wee can haue no communion and fellowſhip with God, we can haue no comfort at all, in drawing neere vnto him, and coming into his preſence, in the Word and Sacraments, and in Prayer. In the Word God ſpeakes to vs, in Prayer wee ſpeake to him. In the Sacraments God offers himſelfe, his Sonne, his merits, death and paſſion to vs; there is a more liuely repreſentation of our vnion, nay, be-

beloued, a knitting of vs faſter together in our fellowſhip with God, and one another: wee can haue no comfort in Gods preſence in theſe ordinances, nor aſſurance that we ſhall liue with him in glory afterwards, vnleſſe our care bee thus to purifie, and to purge our ſelues. In 1 Ioh. 1.6. *If wee ſay wee haue fellowſhip with God, and walke in darkeneſſe, we lye.* If wee walke in darkeneſſe ſtill, there is no fellowſhip with God 1 Ioh. 1.6.

in the vse of his ordi-
nances.

Simil. As it is with ill hu-
mours, nay if there be
but one ill humour that
exceeds, and is predo-
minant in the body of
man, it takes away the
appetite and taste, that
a man cannot relish the
most wholesome and
pleasant food: so, if
there be but one ill hu-
mour that is predomi-
nant in the soule, if there
be but one lust vnmor-
tified and vnkilled, it
causeth vs to distelish
all the ordinances of
God

God that we shall finde no sweetnesse in them, we can haue no fellowship with God here; and hee that lookes to enioy the presence of God in glory hereafter, hee purifieth himselfe now as God is pure, 1 *Ioh.*3.3. those are the two reasons that more neerely and especially concerne the ground of this duty, why Christians are to be exercised in it. 1 Ioh.3.3.

Now for the extent of it, that wee must *Reas.* 3.

Cleanse our selues from all

filthinesse, because if we liue in the actual breach of any of Gods Commandements, (I do not say if we actually breake any of Gods Commandements, but if we liue in an actuall breach of any of Gods Commandements) we liue in the habituall breach of all his Commandements, we breake all, and the curse, due to all, hangs ouer our heads: *he that is guilty of one, is guilty of all*, Iam. 2.10. *There is one Law-giuer*; and the penalty hangs ouer his head

Iam 2,10.

head that liues in the breach of any one Commandement of God: therefore in *Exod.* 16. 28. the man that brake the Sabbath, there is said to transgresse the *Lawes* of God, in the plurall number, because hee brought that curse vpon his head, that was due to the breach of the whole Law of God: it being with the Lawes and cõmandements of God, as it was with *Ionathan* and *Dauid*; they were so fast, and so neerely vnited and linked toge-

Exod. 16. 28.

ther,

ther, in league, and loue and amity, that Saul cannot speak any thing against Dauid, but Ionathan riseth in displeasure from the Table and sheweth his anger. So, I say, we cannot offend God in one, but wee breake and offend him in all.

Reas. 4. The fourth reason of the point that toucheth also the extent of it, is this, Wee must purge out all, because we must hate all; vnlesse we hate all sinne, wee loue not God: for the loue of God,

God, and any one corruption, without mixture of hatred, cannot stand together: he that hates not all sins, hates none truly; because hatred, where it is true, it is carried against all of the same kinde. And the cause is this, Because the ground of our hatred, (of one, and another) is one and the same; that is, because God hates sinne. Now the force of this reason is this, If we must hate all sinne, then surely we must purge out all sin.

Now

Now wee must hate
sinne, or else we doe no
loue God, nay, hee the
doth not make conse
ence of euery sinne, h
makes conscience truly
of no sinne, when occa
sion, and opportunity
and aduantage is offe
red.

Reas. 5. Fifthly, the last rea
son is drawne from the
danger of sinne vnmor
tified, and vnpurged
one sinne, one lust lef
behinde in the powe
of it, can ruine the
soule as well as ten
thousand. If *Herod* had
had

had nothing but his luſt (but that carried him further to cut off *Iohn Baptiſts* head: *Pharaoh* had had nothing but his cruelty to the children of *Iſrael*: If *Iudas* had had nothing but his couetouſneſſe and earthly mindednesſe, this had been enough to ruinate the ſoule. Indeed euery ſinne, being infinite in reſpect of God, who is an infinite Maieſty, and infinitely offended (and our infinite deſire likewiſe to perſiſt and goe on in the ſame, vnleſſe God

God reclaime vs, and
bee pleased to sanctifie
vs,) there is as much
sinfulnesse in a little sin
as in a great one, as
there is as much round-
nesse in a little bullet, as
there is in the globe of
the whole world; as
the pricke with a pinne
or a knife at a man's
heart kils him, as well as
a thrust with a sword.
And indeed, beloued,
the reason why a man
esteemes some of his
lusts small, because he
looks on them through
false spectacles, and not

Js.

the

he true glasse of the word of God; but as the deuill presents them, he beholds as they bring profit and pleasure, and not as God is dishonoured by them, and his owne soule preiudiced: So wee see the point confirmed from Scriptures and reasons.

I come now briefly to make vse and application of it.

In the first place this condemneth two sorts of men. I will giue but a touch for those that are without, because I would

Vse 1.

would come to those whom the exhortatio is more principally d rected.

Since it is the duty e euery Christian daily t purge and cleanse him selfe from all sinne.

First, it condemne those that cry shame o others that make n conscience of sinne, an yet themselues fea not all sinnes: you se ordinary ciuil men th liue in many sinnes an secret lusts, that are fr from disgrace; if th see one that is notori-

ously

ously prophane, they cry shame on him, hee makes conscience of no sinne. But why doest not thou make conscience of all sinnes?

Some abstaine from sinnes against the first Table, as swearing, Sabbath-breaking, Idolatrous worship of God: they performe the duties of the first Table publikely, and sometimes priuate exercises: but then for the duties of the second Table, they are vniust, cruell, vnmercifull, without com-

cõpassion, without bro
therly loue, witho
tender affections, deec
uers, couzeners, oppre
sors, &c. these wee ca
religious hypocrites.

And some in the se
cond place, seeme t
make conscience
some sins, and of som
duties of the secon
Table; they will be
good as their word
they will deale iustly
(and these are com
mendable parts) but
for the seruice of God,
they care not after wha
manner they worship
him,

im, nor how they car-
y themſelues in his ſer-
ice publikely; and for
riuate duties, they are
holly ſhut out of their
oores: theſe are ciuill
ypocrites: and theſe
re condemned heere
oo: The firſt ſort ob-
taine, for their credit,
rom open, notorious,
candalous ſinnes; but
or ſinnes of the ſpirit,
hey looke not to them,
hey are neuer troubled
or them, they neuer
akenotice of them, vn-
leſſe it be to ſolace and
delight in them. How-

ſoeuer

soeuer such men a
women thinke of the
selues, yet they are
loathsome obiect in t
eyes of the holy God
but to passe by these.

Vse 2. In the second pla
let this informe vs
our duty, and let it a
bee an exhortation
prouoke and stirre
vp to the same.

Let it informe vs, W
must clense our selu
still, and purge o
selues from filthines
and from all filthines
This exhortation, a
information I wil pre

in respect of these two heads:

First, in respect of the sinnes of the flesh more particularly.

And then secondly, in respect of the sinnes of the spirit.

First, for the sinnes of the flesh, either

such as are { Past, committed already: Present: To come, that are not yet actuated.

For the first, we must dense our selues from the sinnes of the flesh, that

that is, of the outward man, such as are past either in word or worke.

Quest. But some will say, Can that bee vndone that hath beene done, and that is all the sinne that many take vp when they looke back to their former sinnes, to say we cannot helpe it, it cannot now be vndone.

Ans. Yes, beloued, it may be vndone, and it may be vndone, or else the soule is vndone; God taketh away sinnes that are past, as if they

neuer beene committed: therefore the firſt thing that we muſt doe, is this:

Looke, looke backe to our hearts, and to our liues, and breake our hearts with godly ſorrow and griefe, eſpecially for thoſe ſinnes whereby we haue moſt diſhonoured God, and grieued his holy Spirit: this is the way ſoundly to purge the ſoule, to to ſet it in health again; and a man can neuer thriue and proſper in grace till hee haue done

it, but this is not all.

In the ſecond place, wee muſt humble our ſelues vpon the knees of our ſoules by feruent prayer, that God would pardon our ſinnes; haue mercy on me, *Waſh me thorowly*, ſaith *Dauid*, *remember not the ſinnes of my youth*, Pſal. 25.7. No man can euer doe this, till ſuch time as ſin becomes a burthen, and till a man apprehends it as it is indeed, and the danger of it; the firſt rule helpes vs to this: For when once the

Pſal. 25. 7.

the heart is possest, not onely with a sudden passion vpon the sudden falling out with sinne, but a man is displeased with himselfe, because he hath displeased God, then he fals to pray; and a man neuer falls to praying for pardon till his heart be possest with true griefe and godly sorrow for sin.

Then thirdly, when wee haue beene thus humbled, and haue prayed for pardon; the next meanes to purge our selues from sinnes

already committed, is to set faith on worke, that wee may, by faith, which is the hand of the soule, sprinckle our soules and consciences with the bloud of Christ Iesus, resoluing and stedfastly beleeuing that Christ dyed, euen for the washing away of those our particular sinnes.

Then secondly, for sins present or to come, sinnes that are not yet actuated (this is rather a preuention of filthinesse, then a clensing

an

and purifying, which the text especially aimeth at; therefore I will giue but a touch of it) that wee may preuent filthinesse also.

First, let our hatred of sinne euery day grow more and more, and we shall more easily resist the diuell, hee will not be so rife, and so busie with a man, if he know his heart is set aright to hate all sinne and corruption, a man cares not for the company of him that hee knowes hates him: let

our hatred of ſin grow more, and Sathan will not ſo eaſily preuaile againſt vs.

Secondly, let vs labour to watch againſt occaſions that might intrap vs in the ſinnes of the fleſh; outwardly, as idleneſſe, ill company, ſlauiſh feare, wordly affections, exceſſiue vſe of the creatures, &c.

Thirdly, reſiſt the motions of euill, when they ariſe firſt, and Sathans temptations, when they are firſt ſuggeſted, before they haue got

gotten too ſtrong a head, before they once incroach in any touch vpon our affections.

But the principall thing in this exhortation, is this, That wee cleanſe our ſelues from *all filthineſſe of the ſpirit, and inward man.* And this a Chriſtian ſhall find that he hath a great deale of need of, becauſe there is much filthineſſe that remaines behind within him, and that in diuers reſpects, if we ſhal ſuruey the inward man a little: I will

inſtance but in three or foure particulars.

Firſt, there is much filthineſſe that is in the minde of a man, that muſt be clenſed and purged out; there is filthineſſe in the mind in diuers reſpects; I will inſtance but in theſe two:

Firſt, in the falſe perſwaſion of the excellency of outward things; as if bleſſednesſe and happineſſe were to bee repoſed in riches, and honour, and friends, and the like, which carries a man more than reaſo-

ſonably to affect them, and vnlawfully to ſeeke after them, in his endeuours.

Vnbeleefe in the ſecond place; that is another thing in the minde that muſt bee purged out; vnbeleefe of the promiſes, of the prouidence and care, that the Lord, hath promiſed alway to take of his: vnbeleefe giues God the lye, it giues our ſouls vncurable woũds. How many haue wee in the world, of whom that may bee a-

uerred which *Paul* saith
Phil. 3. 18. *Who mind earthly things whose end is destruction.*
It is filthinesse of the mind, because it valueth earthly things about the worth and price of them. How many liue in distrust of the care and prouidence of God especially in their outward estate, and in extremity: Let vs looke to this, and purge this filthinesse out of our mindes; for he that beleeues not, is damned;
Mar. 16. 16 *Mark. 16. 16.*

Secondly, there is much

much ſinne and filthineſſe in the vnderſtanding alſo, which muſt be purged out; as blindneſſe, ignorance, errors, hereſies in Religion, &c. Ignorance is a ſinne of it ſelfe, and is enough to damne a man, if he had neuer committed any other ſinne through his ignorance: 2 *Theſ.* 1. 7. *Chriſt ſhall come in flaming fire to render vengeance to the diſobedient, and thoſe that haue not knowne him.* The whole man is guided by the light of the vnderſtanding; 2 Theſ. 1. 7

ding; and if our light bee darkeneſſe, how great is that darkeneſſe: wee ſhould therefore conſider what meanes of knowledge and light God affords vs, that thereby wee may ſtirre vp our ſelues to this worke.

The third thing, that wee muſt purge filthineſſe out of, is our imaginations; they are likewiſe filthy, *they are vaine thoughts, and there is the vanity of our thoughts and deſires; the vanity of our ima-

*There.

imaginations: euil conceits, euill thoughts, either of God, to conceiue of him either after a carnall manner, or to conceiue that he is not iust, or mercifull, or prouident and carefull: or thoughts against our brethren, of malice, of wrong, of ambition, of lust, &c. these must be purged out: *Oh Ierusalem, how long shall thy vaine thoughts remaine in thee?* Ier. 4. 14. And, *Let the vnrighteous forsake his imaginations,* Isa. 55. 7. Ier. 4. 14. Isa. 55. 7.

Fourthly, wee must clense

clenſe filthineſſe out
the will: we are read
to chooſe that which
euill, and to ſet o
ſelues in open rebelli
and reſiſtance agai
that which is good
there is vanity in our
maginations, and w
are ready to bring o
wills to conſent to th
vanity and ſinne, eith
in our ſelues, or in
thers: as we ſee in *Pa*
hee put not *Stephen*
death, but he ſtood
and conſented. If a m
looke on a woman
luſt *after her, he commi*
ad

adultery: this vanity there is in the will, to conſent and ioyne with the vaine luſts and imaginations that often riſe in vs, and this muſt bee purged out.

Fifthly and laſtly, we muſt purge the filthineſſe out of our affections alſo: there is much ſinne, and rottenneſſe, and filthineſſe in the affections, either they are not moued at all, according to the occaſions that ſhould mouethem, we are feareleſſe when wee ſhould feare, and com-

comfortleſſe when wee haue cauſe to reioyce, or elſe they moue too much, wee feare more than we ſhould, or wee ſet falſe obiects to our feare, that wee ſhould not; we loue that wee ſhould not, and reioyce in that wee ſhould not reioyce in, till our affections bee purged and clenſed, till the ſpirit be cleane, there is no cleanneſſe and purity in the outward man, what ſhewes ſoeuer men make of the ſame. So we ſee this Text is as a

fanne

nne to winnow the haffe out of the ſoule nd ſpirit, and heart, nd inward man of a Chriſtian.

Let mee vrge the urging of the inward nan, the elenſing of the nind, vnderſtanding, naginations, will and ffections a little by heſe two or three mo- ues and arguments.

Motiues to purge the inward man.

Firſt, the ſinnes of the pirit argue a man to ue in the fleſh, and to ue in ſinne, as well as he ſinnes of the fleſh, n the ſight of God: out-

outward actuall sinn
argue an vnregener
man in the sight of m
because they cannot
the heart; but the
of the spirit argue
man to liue in the fl
in the sight and estee
of God as well as ext
nall and outward sin
of the flesh, and if w
liue in the flesh wee
Rom.8.13. *dye, Rom.* 8.13.

Secondly, these
of the spirit and inw
man; of the though
vnderstanding, mi
&c. these are breac
of the Law of God,
w

well as the other, and so they bring the curse of the Law vpon a man: they are breaches of the Law; For Gods law is spirituall and searcheth the heart, therefore hee calleth for and requireth the obedience of the heart; so that, beloued, they are as dangerous to the soule of a Christian, as these outward actuall sinnes of the flesh; the same God forbids them, the same law is broken by them, the same curse is pulled vpon our heads by liuing

uing in them : let v
therefore purge ou
ſelues from inward fil
thineſſe, that whic
hath beene, by godl
ſorrow, and that whic
is, by the meanes o
grace and mortificat
on.

Thirdly, if wee hau
a care of our inwar
man, pureneſſe an
cleanneſſe of the out
ward man will neceſſa
rily follow; therefor
the principall care of
Chriſtian ſhould be t
approue his heart t
God, the purity of th
out-

tward man followes
at; purge the Foun-
ine, and the ſtreames
ill runne cleare: con-
ary to thoſe that oft
eſſe themſelues with
is falſe deluſion, *I*
anke God I haue a good
art, when notwith-
anding their liues are
ll of wickedneſſe and
anity.

Nay fourthly, God
elights in the clean-
es of the inward man,
n the purity of the
mind; *Bleſſed are the*
re in heart, Mat. 5. but Matth. 5.
God neuer dwels in
that

that heart where sinne and wickednes reside and dwels. What shall I say more? beloued, if we would be Christians indeed, if we would be blessed obseruers of the whole Law of God, if wee would haue the Lord take pleasure and delight in vs, let vs labour to purge ourselues *from all filthinesse both of flesh and spirit.*

Obiect. But you will say, it is impossible for a man to doe thus. Indeede, if man could cleanse his heart, then the life must need

eds be cleane: but
en if the heart and life
cleane, then a man
y be pure while hee
es here: euen ſo pure
to be free from ſinne;
he can cleanſe himſelfe
m all filthineſſe both
hand and tongue, and
ewiſe of the heart
d inward man.

To this I anſwer, yet *Anſw.*
rmatiuely, that a
riſtian may, and
th cleanſe him ſelfe
m all filthines, both
the fleſh or outward
n, and of the ſpirit
inward man, in
theſe

theſe reſpects.

1 Firſt, hee doth it
the truth and ſincer
of his deſires whi
doth not deceiue hi
indeed many are dec
ued in the profeſſion
their deſires, that ſa
deſire to be as good as
the vanity of which
ſhall proue after : he
by appeares the tr
of a mans deſires ;
deſires to be free fr
all ſinne, nothing is ſ
a burthen to him as
ſinnes are ; there is
one corruption in h
but it is a burthen,

deſires to kill them all, though many of them ſometimes eſcape his hand, that hee cannot kill them in that meaſure that he deſireth.

Secondly, he clenſeth himſelfe from all, in the truth of his reſolutions alſo, which floweth from his deſires; his heart is ſet in a mighty reſolution which hee maketh to God againſt his deareſt and moſt profitable ſinne: neuer did ſouldier goe into the field ſo reſolued to leaue neither man, wo-

2

man nor childe aliue, as the Christian souldier is resolued to leaue no sinne aliue in his soule, in his resolution.

3 Thirdly, he doth this also in his endeuour; for it is a vaine thing, and many delude themselues with that, to say, I desire to bee as good as the best, and I would I could bee free from sinne, and yet they neuer vse the meanes, to pray, and fast, and mourne for their sinnes, which means God hath appointed and ordained

to

to free vs from our sins: this endeuour proueth the truth of our desires.

Then fourthly, they are cleansed from all, in the truth of their affections, because they hate all, they take pleasure and delight in none. 4

Some man will say, it is true, a man may go thus farre, and Gods children doe, in their desires, and resolution, and affection, and endeuour; and hence it comes to passe, that they liue not in the pra- *Obiect.*

ctice of any knowne ſinne that is diſcouered to them, but they breake it off; neither are they in loue and liking with any luſt: but if a man doe thus, ſurely the world will thinke that this is too much ſtrictneſſe and preciſeneſſe, and he ſhall haue ſcorne and reproach for his paines.

Anſ. It is no matter what the impure ones of the world ſay, and what cenſure they paſſe, or how they think of men: and indeed in paſſing a cen-

censure vpon the children of God for the truth of their endeuors, they passe a censure vpon *Paul* himselfe, that bindes the children of God to vse their endeuour, and how wilt thou endure hard vsage, that canst not endure a hard speech from the mouthes of wicked men.

Obiect. But you will say further, it is a hard and difficult thing to doe thus, and in doing so, I shall cut my selfe off from much profit, and many

pleasures of the world, that I might reape by following my lusts and my owne wayes.

Answ. It is not a hard, but an easie thing to him that delights in God: the yoke of Christ is easie to him that hath a willing minde: It seemeth hard, because thy affections stick close to thy lusts, thy will runs that way, therefore it is hard to bring thee into another way; but thou shalt find it easie, if thou take thy will off from thy lusts, which is so

gree-

greedily ſet on them. Beſides, the comforts that thou art depriued of, are a few carnall, temporary, deceiuing, momentany pleaſures of ſinne, which will be recompenced with euerlaſting horror, and diſquiet torment; and for parting with them, thou ſhalt enioy ſpirituall, eternall, vnſpeakable, vnconceiuable pleaſures, in the ſweetneſſe of Gods loue and fauour, theſe eternall pleaſures that thou ſhalt enioy inſtead of parting

with thy ſins and luſts. All the difficulty is in making triall of the wayes of godlineſſe: Put away ſinne a little, and ſee if thou ſhalt not liue at as much eaſe without thy luſts, as with them; all the difficulty, I ſay, is at the firſt; as a ſtrait ſhooe that pincheth for a day or two, but it ſoone growes eaſie. So much for the ſecond vſe of inſtruction and exhortation to ſtirre vs vp to this duty, in the largeneſſe of the extent of it.

Laſtly,

Lastly, let this bee a triall whether this bee our care or no, to purge our selues from all filthinesse both of flesh and spirit, both of the outward and inward man; many deceiue themselues in this, and thinke themselues clensed from their sinnes, when the grounds whereupon they rest, deceiue them: I will giue you two or three discoueries of them.

Vse 3.

Some thinke that they are clensed and purified from their sinnes, be-

cause they are kept and restrained from them; those sinnes that they are restrained from, they thinke they are clensed & washed from; but this deceit easily appears; for restraining grace keeps a man back from some particular lust, and lets him looke againe to other lusts; couetousnesse is an enemy to voluptousnesse, one lust may bee left, when a man serues another: but sauing grace purifies and clenseth a man from all lusts.

Re-

Reſtraining grace (in the ſecond place) hath ſecondary and ſiniſter reſpects and ends, as a mans credite, &c. But true grace carrieth a man out of conſcience to Gods Commandements, to obey God; and out of loue to Chriſt, to auoid ſinne; yea, to kill ſinne.

Secondly, ſome thinke they are purged from their ſinnes, becauſe their ſinnes and luſts are growne weaker in them than before. This is good, my beloued, we

wee may get some aduantage by this, and we may get the mastery the sooner by it: but this is not an infallible signe that a man is cleansed, because his lusts are grown weaker, for they may be weakned diuers wayes. To giue a touch, not to insist vpon them.

You know the fire decreaseth because the fuell is taken away, not that it loseth the nature of fire; it hath an inclination to burne still: so the remouing of oportunities and occasions may

may ſometimes weaken a luſt.

Secondly, ſome are angry, and reſolue againſt ſinne; perhaps a mans ſin hath brought diſcredit and loſſe to him, and therefore hee reſolues neuer to do ſo, thus to be diſcredited, and to haue his good name taken away: ſo he not doing it may weaken ſinne, for exerciſe ſtrengtheneth ſin, and abſtinence weakeneth it.

Thirdly, from common illumination, it is not

not ſo good for the
body or for other end
of their owne ; in a
theſe reſpects ſinne an
corruption admits ſom
weakening.

Sometimes alſo fro
cuſtome and educatio
as we ſee in that King
as long as *Ichoiada* liv
with him, he was goo
cuſtome and educati
weakeneth ſome ſinn
when a man is in a go
family, perhaps he
not carried ſo violen
now with ſome luſts
before.

But if thou would
n

not deceiue thy selfe with any of these, let thy conscience answer me these two or three quæres, and so I will end:

First, Canst thou resist temptations to those sins that promise profit, pleasure & secresie, as well as those sins that threaten losse, and disaduantage, and disgrace; put these two in opposition to one another, and aske thy conscience how thou carriest thy selfe when thou art prouoked and temp-

tempted to such a sinne,
wherein thou mayest
get thus much, if thou
wilt say this, or doe this
against conscience, and
against the wil of God,
if thou thinke, but I
shall bring dishonour
vpon my selfe if I doe
it, perhaps it will bring
losse, perhaps it will
bring shame, in the end
it is likely it will be
knowne and come to
light, therefore I will
not doe it; a wicked
man may doe thus: But
if thou wouldest know
whether thou abstaine
from

from truth of heart, put caſe the contrary be offered; Thus and thus I ſhall get, if I doe this, ſuch honour, and ſuch pleaſure, but God will be diſhonoured by it, therefore I will not doe thus and thus, as *Ioſeph* ſaid. If thy owne conſcience can giue thee this anſwer, thou mayeſt receiue ſome comfort, that thou art not onely reſtrained, or that ſinne is onely weakned, as I ſaid before, but that there is ſuch a remouall of luſts out of thy ſoule, that

that thou art leſſe ſinf
daily.

Secondly, canſt tho
mourne in ſecret b
tweene God and t
ſelfe, for the ſinnes
thy ſpirit, as well as f
ſinnes of thy fleſh; ca
thou mourne for t
hardneſſe of thy hea
for the blindneſſe of t
minde, for thy earth
mindedneſſe, for
pride, for thy paſſ
thy impatience, for
diſcontent, and diſtr
and the like: Canſt th
mourne for theſe in
cret, and cry to God,

beg

begge pardon of these sinnes, with a sensible feeling of them, as the burthen of thy soule, as wel as for outward sins, then thou mayst receiue comfort to thine owne soule.

Thirdly, doest thou desire that Gods Ministers may lay open thy dearest sinnes, and come home to thy particular sinnes, and doest thou loue them best when they come neerest and closest to thee, and dost thou set thy selfe with speed to reforme euery

new

new corruption that
discouered to thee b
the daily Ministery an
preaching of the Wor
Many men, when th
Ministercomes to gra
vpon their personall
vpon their owne parti
cular sinne, they fre
and their hearts ris
and they will not be
setled againe to lou
them, and affect them
they cannot but say,
this the Minister me
with my sinne, yet sti
they goe on, and gu
and delude their own
soules with this silly
an

dgroundlesse deceit,
Ve haue all faults, and
ere is an end. Thus, I
y, men go on and coo-
themselues.

Fourthly and lastly, is
y heart set vpon spiri-
all things, as well as
gainst sinfull and car-
ll; doest thou looke
e contrary way, that
ere is not only a pur-
ing out of euill, but a
tting the heart vpon
at which is spiritual-
good, as we shall see
the next branch con-
ning holinesse; so
at though there bee
ma-

many sinnes in thee, y
thou doest not ob
them, but thou hat
them, and esteem
lusts to thy soule, as
disease is to thy bod
thou wouldest faine
rid of them, and v
all meanes euery da
purge thy vnders
ding, will, and affe
ons, &c. and to set th
not onely against si
but for God and go
nesse, and art not ca
ed away to obey si
aske thy selfe if t
things be in thee o
Now apply these thi

bric

riefly thus, ſiince we aue theſe promiſes, let ur care bee to ſet our lues vpon theſe duties. Vee know the hand of God the laſt yeere, was one out grieuously in e plague, what pro- iſes God hath made in extremity, you now, *Call upon me in the me of trouble, and I will are thee, &c.* Seeing erefore we haue theſe romiſes, when wee are rought to the like raights and dangerous nes, and troubleſome wes, let vs goe to God with.

These Sermons were preached the yeere after the great Plague, 1625.

with earneſtneſſe of ſpi
rit, and lift vp pur
hands, and clenſe ou
ſelues from all filthine
of fleſh and ſpirit.

We know God hath
heard vs in remouing
his hand in that iudge
ment, therefore I ma
ſay further, not one
ſince wee haue the
promiſes, but ſince w
haue theſe performan
ces, letvs *clenſe our ſelue*
elſe we diſgrace ourcal
ling, wee cut off ou
ſelues from the fellow
ſhip of God and Chri
in his ordinances, an
fro

from the hope of enioying his preſence in glory, wee liue in the breach of all Gods Commandements, we loue not God if wee loue ſinne, and one ſin will ruinate the ſoule.

God hath made promiſes, that whatſoeuer thy ſinnes haue beene, that what ſinner ſoeuer thou haſt beene, though thou haſt beene a drunkard, a prophaner and abuſer of Gods name by ſwearing, a prophaner of the Sabbath, an adulterer, or the like,

God hath promiſed if thou repent, and come in, and lay downe thy weapons of rebellion, whatſoeuer thy ſinnes haue beene, he will receiue thee mercifully and graciouſly. Seeing therefore thou haſt this promiſe, let not this promiſe be charged on thee at the laſt day, that thou mighteſt haue beene ſaued if thou wouldeſt haue embraced the promiſes offered. Seeing *wee haue theſe promiſes*, I beſeech you, *let vs cleanſe our ſelues from*

from all filthinesse of flesh and spirit. But this is not enough, but wee must grow vp in holinesse, which is the next point, but I must reserue the handling of that, till the afternoone.

2 Cor. 7. 1.

Perfecting holineſſe in the feare of God.

I Come now to the ſecondbranch of Sanctificatiō, namely, poſitiue holineſſe.

I will firſt briefly giue you the meaning of the words, and then come to the points of Doctrine.

The holineſſe that we ſpeake of, is created holineſſe, and that is twofold.

Either that which is perfect in degrees and in meaſure, as *Adam* was holy in innocency, and as we ſhall be holy when wee come to glory: this is aſpired, but it is neuer attained to by any man while hee liues here; we deſire it and ſet it as our marke, but wee cannot reach it here, though we ayme at it.

Or imperfect holineſſe,

neſſe, not as it is a work of God (for all the workes of God are perfect) but in reſpect of the meaſure of it in our ſelues, becauſe there is a daily addition to it, and this is the worke of Sanctification begunne to be wrought in vs, the Image of God in part repaired againe in the ſoule within vs: and this holineſſe alſo is double,

It is { Habituall, Actuall.

Habituall holineſſe is that that is infuſed by

the Spirit of God into vs.

Actuall holineſſe is that that is exerciſed a-gaine by vs towards God.

The firſt conſiſts in the renewing of our nature, making vs new creatures.

And the ſecond in the exerciſe and expreſſion of the ſame both in our words and actions. Of this holineſſe principally, the Apoſtle ſpeakes here both of the renouation of our natures, and the expreſſion of it by

by a godly life and conuersation.

And this is that worke whereby the Lord enableth vs both to know, to will, and to worke that which is good and godly, which is the expression of this holines that consists in the renouation of the inward man.

The first worke of the Spirit in this, is vpon the vnderstanding, illuminating vs to know our selues, to know God, and to know our sinnes.

And then vpon our will and affections, bending our will (when we are able to put a difference betweene good and euill) to embrace that which is good, and to refuse that which is euill.

And in ordering the affections, setting them vpon right and proper obiects.

In a word, as I said before, this worke consists in two things:

First, in renewing our nature, which also stands in two things:

First,

Firſt, in aboliſhing ſinne and corruption in the power of it, daily more and more euacuating our luſts and the ſtrength of ſinne.

And ſecondly, in reſtoring and repayring the Image of God, in the ſoule, in holineſſe and righteouſneſſe, in the vnderſtanding, and will, and affections, and deſires, which are made anew, and caſt and framed in a new mold.

Then ſecondly, in that that flowes from the ſame in our diſpoſi-

tions

tions and actions wherby we are,

First, inabled to order our actions generally and constantly according to the rule of Gods word.

Secondly, to performe religious actions in vprightnesse and sincerity of heart.

Thirdly, to bee constant without intermission or going backe againe, and back-sliding in the wayes of godlinesse, and in the exercises of holinesse. This is the holinesse that wee

are

are to speake of in this place.

Before I come to the point, I will promise to you, concerning this part of Sanctification in positiue holinesse, these two or three particulars:

premise

First, that the least measure of true holines shall neuer be extinguished; the Lord will not break the bruised reed, nor quench the smoaking flax, till hee haue perfected the work begunne: it shall goe on therefore; we are said here

here to perfect holines
though it be small, if i
be true, it shall neuer b
extinguished.

Secondly, the greate
measure of holines
must not bee rested in
for we must perfect ho
linesse, as wee see in th
words.

Thirdly, that the v
of Sanctification is no
to plead anything at th
hand of God by vertu
of merit in our selues,
but it is the way that w
must walke in, it is a
euidence of the truth
of our faith, and effe

Qual

ctuall calling and regeneration.

I come now to the point of Doctrine, which is very plaine in the words.

Let vs clense our selues from all filthinesse, and grow vp in holinesse.

From the connexion of these two together, obserue this point, that

In true Sanctification, positiue holinesse is as necessary as purging from filthinesse. Doct.

There is a further matter required than the meere absence of sinne,

sinne, there must be holinesse.

Leu. 19. 2. It is commanded, *Leuit.* 19. 2. *Be ye holy* (saith the Lord there) *for I am holy*. The Scripture is very plentiful in exhortations to holinesse, which containes this branch of holinesse that I speake of.

Quest. You will say, what is it to be holy?

Answ. Isa. 1. 16. You shall see in *Isa.* 1. 16. *Cease to doe euill*; is that all? no, *Learne to doe well*, saith hee; and

2 Pet. 2. 9. in 2 *Pet.* 2. 9. it is laid downe there to be thus with

ith all those that come
o heauen, *They are a*
yall Priesthood, a holy
Nation, &c. All that are
ued, before they come
o heauen they are
ade holy: Now I ar-
ue the point, beloued,
pecially from these
hree reasons, though
e may take it many o-
her wayes.

First, from the infinite *Reas.* 1.
erfection of holinesse
n God himselfe, whom
uery one of his chil-
ren labour to be like
y vertue of the com-
nand of God.

As

As I said before, *Be ye holy as I am holy*, from an holy imitation of mee; not onely in respect of abstinence from that which is ill, for there is no ill cleaues to God; but in respect of that perfect goodnesse that is in him, hee is goodnesse and holinesse it selfe: therefore in Isa.6.3. hee is thus proclaymed by the Cherubins one to another, *Holy, Holy, Holy, &c.* Holy is God the Father, & Holy is God the Sonne, and Holy is God the

he holy Ghoſt. But yet otwithſtanding, fur-her, if you will, it is hree times repeated, to hew that wee cannot ufficiently expreſſe the olineſſe that is in God.

Now the force of the eaſon lyeth thus; Shall he King be holy, & the ubiects prophane; ſhall he father be holy, and ſhall the ſonnes and daughters be filthy and impure, and vncleane; ſhall the Lord and Maſter bee holy, and ſhall hee keepe in his houſe and family wicked and god-

godlesse, and vnholy seruants? It cannot be, there is no agreement betweene euill and good, betweene light and darknesse, betweene God and a sinner: this is the first reason.

Reas. 2. Secondly, this holinesse makes vs like God, without which we shall neuer see his face with comfort in heauen. For what was that Image in which wee were at the first created, according to the Image of God? it is not spoken of in respect of the outward man

an, we muſt not con-
iue ſuch a ſimilitude
f God; but in the re-
ect of the qualities of
e mind, of holines and
ighteouſneſſe. I ſay, it
akes vs like God,
ithout which we ſhall
euer ſee his face, *Heb.*
1.14. *Seeke peace with all*
en, and holineſſe, with-
ut which, no man ſhall ſee
God. Now here is the
orce of the reaſon. All
he faithfull look to ſee
he face of God with
omfort in heauen, and
hey haue a promiſe
hat they ſhall, but
none

12.

none ſhall ſee the fac
of God with comfort
but thoſe that are holy
therefore all the faith
full muſt be holy in thi
reſpect.

Beſides, I might giu
this addition to thi
reaſon, the former wer
is not complete with
Simile, out this. If a man pu
off ragges, and doe no
clothe himſelfe wit
better apparell, hee ha
as good haue kept ther
on ſtill: Wee muſt no
onely put off the ragge
of ſinne, but wee mu
bee cloathed with th
righ

ighteouſneſſe of Chriſt
n iuſtification, and
ith the glorious I-
mage of God that beau-
ifully adorneth euery
Chriſtian: this Image
muſt be repaired in ho-
lineſſe and righteouſ-
neſſe, and expreſſed in
he acts and exerciſes of
anctification in the
ife and conuerſation.

Thirdly and laſtly, all *Reaſ. 3.*
he workes of God cals
s to this, I might bee
arge in inſtancing in
many of them, God
ath made vs & created
s to be holy, wee are
re-

redeemed, which is th
ſpeciall worke of all, w
are made againe whe
wee had marred ou
ſelues in reſpect of th
eſtate that we were fir
created in, wee are re
deemed and regenera
ted, and new borne t
this end and purpoſe
that wee might hau
this, as well as the fo
mer part of Sanctifica
tion; *Tit.*1.14. Chri
hath redeemed vs, a
purchaſed vs to himſel
that *we might be a peculi*
ar people, zealous of go
workes : therefore poſi
tive

tiue as well as negatiue holineſſe is abſolutely neceſſary. Our natures muſt bee renewed, and our actions ſanctified: So wee ſee the point opened, I come to ſome vſe of it.

Vſe.

And in the firſt place, ſince to true Sanctification is required poſitiue holineſſe, which conſiſts in the renewing of our nature, and in framing our actions to the will of God, both for matter, and manner, and durance, &c. Therfore this is a terror to

diuers ſorts of men that fall ſhort of Sanctification, and ſhall fall ſhort of glory, vnleſſe they doe further works than yet is begunne in them. I will begin with thoſe that are moſt of all oppoſite to this holineſſe. I will but giue a touch.

Firſt, it is a terror to thoſe that are openly and notoriouſly prophane, whoſe ſinnes are written in their skirts, and in their fore-heads, that euery man that runs may reade their ſinnes; ſuch a man is

ſuch

such a notorious sinner; a branded sinner, a child of Satan in his present estate and condition. These men are so farre from positiue holinesse, as that they forbeare not positiue filthinesse and notorious wickednesse: therefore I leaue these; they cannot but be conuinced that they are farre from this holinesse that I speake of.

Secondly, a man would thinke that these people were the worst of all sorts, yet there is a generation worse than

theſe; that is, ſome that are prophane in themſelues, that are trained vp by the diuell to higher wickednes, that they are ſo malicioully bent, that they vent their venome, and ſpit their Adders poyſon in the faces of all thoſe that make but a ſhew, and that beare but the name of holineſſe in their liues and conuerſations; they perſecute that in others, for the want of which, themſelues ſhall doubtleſſe be damned, when they come

come before the Iudgement seat of God and Christ: these are fearefull and grosse hypocrites, that when they come into the Congregation vpon their knees, in their ordinary confessions they pray that the rest of *their liues may be pure and holy*, and yet are no sooner out of the Church, but they scorn the very name of purity and holinesse: they are growne to a great height of iniquity that are come thus farre, but I leaue them to get out

of the estate, or to bee conuinced of the danger they are in.

Thirdly, it is for terror to the hypocrite, that makes a shew of holinesse when he hath it not; this positiue holinesse that I speake of, hee hath not his nature renewed.

Quest. But how shall wee discerne whether a man haue this holinesse or no?

Ans. That must bee done, briefly, by putting difference betweene true holines and hypocrisie.

First,

Firſt, therefore, true Sanctification exerciſeth it ſelfe in the acts of holineſſe vniuerſally, both in abſtinence from all ſinne, which is the point I ſpake of before, and in imploying a mans ſelfe in all neceſſary knowne duries that God cals for, and requires for at his hands.

This is recorded in the 2 *King.* 23. 25. of *Ioſiah*, It is ſaid of him, that he *turned to the Lord his God with all his ſoule, and with all his heart, according to all the Com-*

mandements of Moſes: not according to one, but according to all the Cõmandements which God gaue by the mouth and hand of *Moſes*. This argued true holineſſe, becauſe his Sanctification was exerciſed in the acts of holineſſe, vniuerſally, in one aswell as another: Whereas an hypocrite, hee alwayes fets vpon the breach of ſome one of Gods Commãdements, both in entertaining ſome knowne luſt, and in a willing liuing in the

the neglect of ſome holy duty.

In the ſecond place, Sanctification and true holineſſe ſeekes God as its end, but hypocriſie ſeekes a mans ſelfe; credite carries a man farre to outward exerciſes, and to expreſſe inward Sanctification in ſhew: Sincerity ſeekes God, but hypocriſie ſeekes it ſelfe, and hath its owne ends, when there is not true holineſſe: and what will it auaile a man to ſhine as a Glow-worme for a time in this world,

and after to be tormented for an hypocrite as the diuell in hell.

Thirdly, as Sanctification exerciſeth it ſelfe in the acts of holineſſe vniuerſally, ſo it exerciſeth it ſelfe in them conſtantly, without a willing intermiſſion: it will borrow no time from God, nor lend none to the deuill; as many that will ſerue God in ſhew that day they come to the Table of the Lord, and afterward be as prophane and as vile as they were be-

before; they will ſerue the Lord one time in the Sabbath, and the diuell all the weeke after: But wee muſt bee conſtant without intermiſſion and going back againe, that is the property of the Spirit of God, which is the Spirit of holineſſe, it is a conſtant Spirit, the ſeed of God abides, and the Spirit reſts vpon thoſe that haue it. He that is borne, cannot bee vnborne, that were a contradiction; ſo hee that is borne of God, continues

tinues and goes on in Sanctification and Holineſſe, whereas an hypocrite ſerues God by fits, according to the time, and ſeaſon, and occaſion, and his owne particular aduantage; ſo you ſhal ſee, beloued, the hypocrite wil tremble with *Felix* when he heareth *Paul* preach of Iudgement, hee will humble himſelfe with *Achab* outwardly and counterfeitly; he will confeſſe his ſinnes with *Saul*, hee will be ſorry for his ſinnes with *Iu-*

das,

das, he will haue a kinde ofa wiſh with *Balaam*, but this will not ſerue his turne. It is a conſtant progreſſe in the acts of holineſſe, & the exerciſing of ſanctification in the way of grace and godlineſſe, that muſt afford vs comfort; and this is the way that leads & tends to euerlaſting life and ſaluation: As perſeuerance in an euill courſe dannes a man, ſo continuance in goodneſſe, that ſaues him; he that endures to the end ſhall be

bee saued.

Then fourthly, this is a terror to those that are meerely ciuill honest (for these I distinguish from the former. It is true, ciuill parts are very good parts in these vnciuill times comparatiuely: but notwithstanding they will neuer stand a man in any stead, they argue not the truth of faith and holinesse, without which a man shall neuer see God. Now ciuility is distinguished from holinesse, briefly

in this : It is exercised only vpon the outward man, and it carries a man to some duties, with the neglect of others ; especially, being set on the duties of the second Table, preferring them before the duties of the first Table : but grace and true holinesse, when the nature of a man is renewed, there is a holy seasoning of the heart in new desires, in new thoughts, new affections, a new will, &c. And it carries a man to euery duty, coupling

coupling together the duties of both Tables. But, eſpecially, a holy man lookes to God, and is icalous of his honor, yet though he preferre the firſt Table, and the duties of Gods worſhip before duties to men, yet hee neglects not the ſecond Table, but couples them both together.

*And.

Then in the fifth and laſt place, this condemneth alſo, and is a terror to thoſe that content themſelues onely with reſtraining grace; (I tou-

touched this in the morning.) But know thus much, that this also is farre from holinesse in these respects:

First, restraining grace makes onely a negatiue religion, it keeps a man from sinne, but it makes him not fruitfull in holinesse, in the duties of the affirmatiue part of Gods Commandements, in the duties of Gods worship and seruice.

In the second place, restraining grace carries not a man to hate his

his ſinne, it onely bride-
leth and reſtraineth a
man from it: As we ſee
many children and ſer-
uants that are brought
vp in religious families,
they are reſtrained
from many notorious
faults and vices; which,
if they examine their
hearts, they cannot
ſay that it is out of ha-
tred and deteſtation of
the ſame. And if a man
that hath reſtraining
grace, bee at any time
carried to doe a good
action, he doth it with-
out life and ſpirit, with-
out

out any true ſauour, and ſweetneſſe, and relliſh of it, hee hath no heart or delight in it; therefore vnleſſe you go further than euery one of theſe, your eſtate is fearefull, and wretched, and miſerable: If you liue in prophaneneſſe, if you ſcorne holineſſe, and the care, and conſcionable endeuour of Gods children to auoyd ſinne, and to performe euery holy duty, if you doe not exerciſe holineſſe, and ſanctification in the acts of holineſſe vni-

vniuerſally; if you be not conſtant in good duties without intermiſſion or going backe, if you ſeeke your ſelues in the good things you doe, and not the honour and glory of God, if you doe not humble your ſelues for your ſelfe-ends and by-glances, if your holineſſe reſt in the outward man, and goe not to the renewing of your thoughts and deſires, of your affections and imaginations, &c. If you make more conſcience of the ſecond

Ta-

table than of the first, or if you haue some care of the second, and none at all of the first, if you be onely restrained, and are not fruitfull in holinesse of life, in the duties of Gods worship and seruice, if you bee not carried to hate sinne, as well as to abstaine from sinne, and to doe good duties with pleasure and delight; if it be not thus with you, you are in your sinnes, in the power of Satan, in a miserable and woefull condition.

Se-

Vse 2. Secondly, let this b
an exhortation to ſtir
vp, and prouoke euer
one of vs to labour t
finde this worke in ou
ſelues : Why ſhoul
we take delight in an
thing in the world t
we haue found it, co
ſidering how dangero
our eſtate is, if the Lo
ſhould cut vs off be
fore? I ſay, let vs l
bour to finde our n
tures renewed, our ac
ons changed, and ou
courſe and conuerſati
on of life reformed an
turned from euill, an
th

e exerciſe and pra-
tice of it to the daily
nd conſtant exerciſe,
nd practice of that
hich is good : Be-
oued, this will ſtand by
s, and keepe vs cloſe
o God, in the time of
ffliction, and in the
ay of perſecution and
emptation, when hy-
ocrites and tempori-
ing time-ſeruers ſhall
ye off, and fall backe
rom the Lord; then
he true worke of grace
ill ſtand by a man,
nd vphold him in the
ime of trouble. Theſe
are

are dangerous daye
that wee liue in, an
holineſſe was neuer ſ
much diſgraced, it wa
neuer ſo little in re
queſt as it is now : bu
yet if troubles come vp
on vs for the Goſpell,
there is nothing tha
will fill our ſoules with
comfort, vnleſſe we find
this worke be wrought
in vs by the Spirit o
God; and if wee haue
this worke of grace in
vs, wee ſhall finde the
Lord alway preſen
with vs in all trou
bles and afflictions, a
co

cording to the promiſe that the Lord hath made vs.

There are none of vs here preſent that are ſure (for a day, no not for the time that wee are to abide in this place) of our eſtates, of our liberties, or of our liues; but this one thing, euery Chriſtian is ſure of, that if this worke of grace be begunne and wrought in him, hee ſhall ſee the face of God with comfort in the kingdome of glory, hee ſhall be ſure

to inherit that kingdome. Therefore you that are ſetting your feet into the wayes of godlineſſe, I beſeech you looke not backe againe, be not diſcouraged you that haue begun in a courſe of Sanctification, for any ſad diſmall occurrents you meet with in the world. By holineſſe you are made like God himſelfe; what ſhall I ſay more? It is your honor, your glory, your reioycing, without which you haue no reioycing

at

at all. You are made hereby, in some measure, conformable to the glorious Maiesty of the Almighty. Therefore this holinesse is called the new man, the Image of God, the diuine nature, I know not how I should vrge this vpon you, but thus God is holy, God hath made, and created you to bee holy, Christ hath redeemed you to bee holy, God hath giuen you this long time to repent in, that you might be holy; God hath sent

you the Gospell, the meanes of holinesse, therefore let vs not bee ashamed to embrace it, and professe it.

Vse 3. Lastly, for this point, let it bee a vse of triall, whether wee haue not onely restraining grace which doth keepe from sin, but also this positiue holinesse; whether the Image of God bee renewed in our soules or not, because there is a necessity of this Sanctification, and God glorifieth none but those that he first sanctifieth;

as we see in that chaine, Rom. 8. *Whom hee predestinates, he cals, and sanctifieth, and glorifieth:* Therefore it concernes vs to try and examine our selues, whether the worke of holinesse bee in vs or no, whether we beare the Image of God, or the image of the diuell; for one of them euery man carries in his soule. Now you may discerne this worke of grace and holinesse by these three markes:

Rom. 8.

First, from the preparatiues to it.

Secondly, from the order of working it.

Thirdly, from the effects of it.

I will bee briefe in them, because I haue another point or two to obserue to you.

1 *Triall.*

First, from the preparatiues, where true holinesse and the Image of God is repayred, where a man is become a new man, hee findes these things preceding to prepare him to the worke of holinesse.

First, a worke of illumination to see his vn-

vnholineſſe: Did the Word of God euer worke vpon thy vnderſtanding, to let thee ſee what a wretched, miſerable and damned creature thou art by nature?

The ſecond preparatiue, is a broken heart at this ſight of our vnholineſſe; *Men and brethren, what ſhall wee doe?* There was a beginning, a preparation to the worke; the worke was not throughly wrought in them, but they ſaw that they were in a ſtate of dam-

Act. 2.

nation, and their hearts begunne to rend in pieces at the ſenſe of the ſame; and then they could take no reſt in their ſoules til they were informed what they ſhold doe to be brought out of this wofull ſtate.

The third preparatiue is ſelfe-deniall, a renouncing of our ſelues, a giuing vp our ſelues as deſperate and wretched, and in a ſtate of damnation, in reſpect of any helpe within our ſelues.

The fourth is a deſire to

to apply our selues to the meanes that God hath appointed to bring vs out of this miserable condition; to apply our selues to Christ, that there we may finde mercy and pardon at his his hands; to seeke grace here, as well as glory hereafter: looke into thy soule, and see if thou find this preparation.

The second marke whereby this is discouered is from the manner of working of it by the Spirit of God. If

2. *Triall.*

true holines be wrought in thee, it begunne first at thy heart; so that there is a sensible change: there was not a greater change in *Nebuchadnezzar* when hee eat grasse among the Oxen, and when hee sate on the Throne of his kingdome, than there is in the heart and affections, in the desire, and will, and whole soule of a Christian man that is changed from his naturall state and condition to a spirituall estate, by the worke

worke of Sanctification and Holineſſe. There was not a more ſenſible change in thoſe miracles that Chriſt wroght when he made men ſee that could not ſee before, than is wrought in the worke of Sanctification: for now we ſee, that formerly were blinde; wee come to heare the word of God, that formerly were deafe, and could not heare: wee come to walke nimbly with pleaſure in the wayes of godlines, and of grace, whereas

whereas before wee were lame: these outward expressions come from the change within, from a new heart: Can a man haue a new heart and not bee sensible? Shall he not finde new affections, new desires, new resolutions, and a new will; that whereas his will was formerly stubborne, now it is flexible to the will of God; that whereas his desires were filthy, and vniust, and vnlawfull, the Spirit of God casts them out; and he

he enters with holy deſires, holy thoughts, &c. Thus if holineſſe bee true; it beginnes in this order, at the heart, becauſe there the Image of God was firſt loſt and defaced, there it is firſt repaired.

But it ſtaies not there, but in the ſecond place, where there is this worke of holineſſe, a man ſeeth that *hee is bought with a price*, therfore hee laboureth to *glorifie God in body and ſpirit*: the worke goeth to the whole man: where

where there is a ſanctified heart, it expreſſeth it ſelfe outwardly in the workes and actions, as wee ſhall ſee in the effects of this holineſſe by and by in the life and conuerſation: when there is ſap in the tree wee know the tree is aliue, though wee ſee it not; ſo when nature is renewed, we are liuing, wee haue a ſpirituall life in vs, before we exerciſe the ſame; but the other preſently follow; as the tree in the ſeaſon ſheweth it ſelfe

to

to be aliue. How? Firſt, by budding, then by blooming, and then by bearing: ſo it is in a true Chriſtian man, when hee hath true holineſſe, when hee hath the ſeeds of grace in his heart, then hee comes to reſolue well, thoſe are as buds; hecomes to ſpeake well, the language of *Canaan*, words that tend to holineſſe and edification, thoſe are the bloomes; hee comes to doe wel, thoſe are the fruits; thoſe that doe not proceed to

all

all these, the worke of grace is not truely wrought in them. Some seeme to resolue well, to bud well, but they neuer bloome in wholsome speeches, it comes not to their mouth; some haue both good resolutions and faire promises, but they beare no fruit: What is the reason? They haue no root in themselues, as Christ speaketh, the sap that is in them, is as that that is in a branch that is cut off from the body of the

the tree. Thus you may discerne it from the order of the working of it.

Thirdly, you may know this holines from the effects of it. I will lay downe but two or three, and so proceed to the next point. 3. *Triall.*

The first effect is this, True loue to God the Author of the Word, the meanes whereby we are begotten, this marke is agreeable to holinesse: for the work being so heauenly, so excellent, and glorious a

a worke as Sanctification and Regeneration is, it is impossible, and against reason, but that he that is sensible of the same, should loue the worker of it. It is so in nature, benefits attract loue to a man; and not onely so, but we cannot but loue the instrument that conueyes such a speciall good: So if euer God, by the ministery of his Word and Spirit, haue subdued our corruptions, mortified our old man, and renewed his Image

on

in our soules: we cannot possibly but loue him that begat vs, and we cannot but loue the instrument, and the meanes, euen delight in the Word of God, and the Preachers of the same: for faith comes by hearing, and how shall they heare without a Preacher: therefore examine thy selfe what loue thou beareſt to God, and examine thy loue to God, by the loue thou beareſt to the meanes whereby God hath done good to thy

soule,

soule, by the loue thou beareſt to the Word: Canſt thou keepe thy ſelfe from frequenting of it vpon euery idle worldly occaſiõ? Thoſe that had rather follow their profits, and pleaſures, &c. than delight in Gods Sabbaths, and in partaking of the ordinances of God, it is an argument they haue little loue to God, and by conſequence little holineſſe.

A ſecond marke, is loue to the Saints of God, thoſe that partake

take of the same holi-
nesse with our selues;
this necessarily follow-
eth, Where this worke
of holinesse is wrought,
we loue those that are
begotten of God: *And
herby we know that we are
translated from death to
life, because wee loue the
brethren.* It is impossi-
ble that a man should
beare the Image of God
in his owne breast, and
not loue the Image of
of God where hee seeth
it in another mans life
and conuersation: yea,
I say, loue of holinesse
in

in others, where holi-
neſſe is in the higheſt
ſtraine, is a ſpeciall
marke of diſcouery. For
there may be ſome affe-
ction to that which is
correſpondent to a
mans owne diſpoſition;
as a ciuill man loues ci-
uility where ſoeuer hee
ſeeth it: but when it is
a ſtraine higher than
that that is in him-
ſelfe, he imitates it not,
but emulates it, and
beares an enuious mind
to that man, and to the
worke of grace in him.
When a man is vnlim-
ted

ted in his deſire of grace, becauſe hee propounds perfection to attaine to the higher ſtraine of grace heſeeth in any, the more loue it begets from him. It is impoſſible for a man to carry the Image of God in his ſoule, and not to loue the ſame Image in others, whereſoeuer he ſeeth it.

The third and laſt effect is this, where there is holineſſe in the heart, it ſeaſoneth a mans ſpeech, it changeth his diſcourſe and lan-

language; his ſpeeches tend to edification, to profit, and to holineſſe, to the building vp of the ſoules of others in the feare of God vpon euery occaſion and ſeaſonable opportunity: Therefore the Scripture layeth downe the ſtate of thoſe that are guilty, that liue in ſins of the tongue, they are no Citizens of the kingdome of heauen, he *that ſlandereth his neighbour*. So I may ſay of ſwearers, of lyers, of railers, and euery man whoſe

whose speech is not holy, he hath no holinesse in his heart: my ground is good without denial, in *Iam.* 1. 26. *If any man seeme religious, and doe not bridle his tongue, his religion is in vaine.* So I say, examine thy selfe by these trials; if thou find not these things in thee, thy state is wretched and fearfull; haste thee out of it, there must bee a change wrought in thee, or else thou canst neuer come to the kingdome of heauen. So much shall

[Iam. 1. 26.

ſerue to haue ſpoken of the firſt point; I come now to the next point to bee obſerued from this part of the Text, before I come to the laſt words, *In the feare of God.*

The Apoſtle doth not ſay, Let vs cleanſe our ſelues from all filthineſſe and get holineſſe, but Let *vs grow vp and perfect holineſſe*: Growing vp and perfecting holineſſe muſt be the marke that wee muſt alwayes ayme at. So the point is plaine, that *It*

It is not a scanty small measure of holinesse that God requires at the hands of his children, but a growing towards perfection euerie day. Doct.

This the Apostle *Paul* prayeth for, in the behalfe of the *Colossians*, *Col.*1.9. *For this cause* (saith he) *since the day that wee heard of it, wee cease not to pray for you, and desire that you may be filled with the knowledge of his will in all wisedome and understanding, that* Col.1.9.

you may walke worthy of the Lord in all pleasing, being fruitfull in euery good worke; euery straine almost leading a foot higher towards holines. And as the Apostle prayes thus on the behalfe of the *Colossians*, so all Christians are exhorted to this, in 2 *Pet.* 3. 18. *Grow in grace, and in the knowledge of our Lord Iesus Christ*. For the clearing of this point a little.

2 Pet. 3. 18

Obiect. Some man may say, Can we perfect holines, *is* the Image of God per-

perfectly renewed, can we be perfect in the exercises and expressions of it in the outward man?

I answer, we may be, and wee must be perfecting holinesse, though wee cannot perfect holinesse as long as wee liue; therefore we must take notice of this distinction. *Answ.*

There is a perfection of degrees, this we must aspire to, and labour for, though we can neuer attaine it here.

But there is another

kinde of perfection, which is that the Apostle speakes of here, and that contains these particulars.

First, it is opposed to halfe holinesse, bee sure that your holinesse be full, that it bee not onely negatiue but affirmatiue also, as I said in the former point.

Secondly, it hath respect to the vniuersality of the grace of God that is in a Christian; God would haue them labour for euery grace, for patience, as well as for

for knowledge; for meekeneſſe, as well as patience; and for loue, as well as meekeneſſe; for temperance, as well as loue; it hath reſpect to the vniuerſality of grace, that the graces of Gods Spirit may be linked one to another, that a man may not make ſhew of one grace, and be altogether deſtitute of another.

Thirdly, it hath reſpect to the growth of thoſe graces that are vniuerſally in a man, in the meaſure of them,

growing ſtronger and ſtronger euery day, this perfecting holines hath ſpeciall reference, to this, growing in holineſſe extenſiuely in the number of graces, getting euery grace, and then intenſiuely growing more in the meaſure and ſtrength of thoſe graces attained.

Then fourthly, it hath reſpect to the expreſſion of this holines in the vniuerſality of our obedience.

Fifthly and laſtly, it hath reſpect to the ſin-

sincere and constant exercise of holinesse, this is the full perfection that euery one must striue, while they liue here, to come to. Now hauing thus farre opened the point, I come to the reasons of it.

The first ground or reason, why it is not a small measure, but a growing to perfection that God requires; it is from the nature of grace that is wrought in the heart by the Spirit of God; it is likened and resembled in *Reas. 1.*

the Scriptures to a ſparke of fire which when it is throwne into dry wood, kindleth, and comes to be a great fire; that is the property of true grace, it is like a ſparke of fire in dry wood, it groweth and increaſeth hotter and hotter, it groweth to a greater and greater meaſure, till it come to a flame.

So the graces of God and the meanes whereby they are wrought, are compared to ſeed, to a graine of muſtard-

ſeed

ſeed that is ſowne in good ground, which hauing ſeaſonable times fall vpon it, it growes vp till it come to bee a great tree.

It is like flowers that grow in a Garden, or as a tree planted by the waters ſide, that ſprings and growes till it come to ful ſtature & grouth, ſo that in reſpect of the nature of grace, which is ſet out by theſe reſemblances: whereſoeuer there is a dram of true holines, there cannot but be a growing and

and going forward daily to a greater and fuller measure of strength and perfection of the same.

Cens. 2. The second reason is drawne from the necessity of growing, or of perfecting holines, and that shewes it selfe in these two or three seuerall respects.

First, euery man is to know that the time will come, when the greatest measure of grace that a man can get, he will thinke it little enough; *Store is no sore*,

as we vſe to ſay: So it is in the ſtore and treaſures of grace. In the violence of Sathans temptations, in the bitterneſſe of croſſes and afflictions that may betide and befall a man here, and at the houre of death. What is the reaſon that many then elapſe and fall off from God? In the houre of temptation, ſaith Chriſt, ſpeaking of hypocrites, they fall away: The reaſon is, becauſe they had not gotten ſtore of grace in their hearts.

In

In the ſecond place there is a neceſſity in reſpect of prayer; the more ſtrength of grace there is, the more eaſily God is intreated, and the more ready to heare vs: Would wee haue God to heare vs when wee call vpon him; would we haue him be as ready to heare, as we are to lay open our wants? Beloued, the ſtronger our faith and graces are, the ſooner God heareth; for faith and feruency are the two wings that carry prayer

prayer: now the ſtronger faith is, the ſooner prayer comes to heauen, and the ſooner it obtaines the mercy it ſues for, at the hands of God.

In the third place there is a neceſſity of it, in reſpect of our owne corruptions; there muſt be ſtrong grace to ſubdue ſtrong corruptions, there is a great meaſure of ſin, a great meaſure and degree of filthineſſe yet in vs, and corruption in vs is exceeding ſtrong; now cor-

corruption doth not euacuate corruption; therefore there is a neceſſity of growing in grace, that we may ſubdue the power and ſtrength of our luſts daily more and more, by the power and ſtrength of grace, and the Spirit of God in vs. That is the ſecond reaſon drawne from the neceſſity of growing.

The third reaſon of the point, is drawne from the danger of not growing, from the danger in not perfecting ho-

holineſſe; the danger conſiſts eſpecially in theſe two or three things.

Firſt, grace being compared to a ſparke of fire; you know if a ſparkle long, and doe not get heat, it will be ſure to goe out: So it is in grace, if wee goe not forward, we ſtand ſtill but a little while, but wee goe backeward: Therefore in *Reu. 3. We are exhorted to ſtirre vp and quicken the graces of the Spirit, that are ready to dye in vs*, for want of Reu. 3.

ex-

exercise and vse, so that we goe backward, if we perfect not holinesse in going forward.

Then a second danger is this, the curse of God hangs ouer euery barren soule: and that is a fearefull curse, *Heb.* 10.38. *If any man withdraw himselfe, my soule shall haue no pleasure in him*, saith God; he hath no pleasure in a man that withdraweth.

Heb.10.38

Then thirdly, as this dishonoureth God, so it pleaseth the diuell, that a man should not per-

perfect holineſſe; it reioyceth Satan nothing more, than to ſee a man a truewant in Chriſts Schoole, to ſee a man make no proficiency in grace, for that feedes his hopes that hee ſhall be depriued of glory.

Reaſ. 4.

The fourth and laſt reaſon is, becauſe it is the good will of God, the kindneſſe of God to afford the meanes of growth; therefore if we doe not perfect holineſſe, it will euince vs of theſe three things. Firſt, that wee are

ill husbands.

Secondly, that wee haue euill hearts.

Thirdly, that we doe not pray ~~first~~, if wee grow not euery day more and more, and perfect holineſſe, it will conuince vs.

Firſt, that wee are ill husbands of the Talents that God hath giuen vs, when hee hath ſent his Prophets to riſe early and ſpeake to vs to direct vs in the way, to helpe vs forward, to build vs in the wayes of godlineſſe; if wee doe

not

not grow, what ill huſbands are wee of theſe Talents.

Againe, it not onely argues that we are ill husbands, but that wee haue euill hearts: when the husbandman ſoweth his Corne on the ground, and God watereth it from heauen, and yet it doth not grow, we ſay that is euill ground: So when the good ſeed of the Word falls on vs, and yet wee grow not, and perfect not holineſſe, it argues that wee haue bar-

barren rotten hearts, that choakes the seed of the Word that it cannot come to ripenesse and perfection.

Then againe, it argues that we are altogether negligent and careleſſe of prayer, whereby wee might obtaine the bleſſing of God vpon the meanes afforded vs: What is the reaſon that men grow no perfecter in faith, in holineſſe, in the wayes of godlines? Becauſe they content themſelues with the bare vſe of the ordi-

dinances of God, and are not earneſt and conſcionable in ſeeking to God for a bleſſing on the ſame. You ſee then that it is not a ſmall meaſure of grace, but perfecting holineſſe, growing to perfection, that God cals for, and requires at our hands. Now I come to the application briefly.

Firſt, it informes vs thus much, for a vſe of inſtruction, that a Chriſtian mans taske is neuer at an end, till his life bee at an end; for

Vſe 1.

ſee-

seeing wee cannot bee perfectly holy here, we must be perfecting holinesse as long as wee liue. When once a man comes to this, saith Father, to say hee hath enough, he is neere ruine and destruction. When a man comes to say, I haue knowledge enough, I haue patience enough, I haue grace enough, I haue assurance of saluation enough this man is neere his ruine and destruction. I would grieue a father to see his childe not gro

grow, and thriue: It grieueth God the Father, that you ſhould liue vnder the meanes of grace and ſaluation, one weeke after another, one moneth after another, one yeare after another, and yet notwithſtanding to bee no better proficients in the Schoole of his Son Ieſus Chriſt. You are plants and trees in the Orchard of God, *Ioh.* 15.1. *I am the Vine, and you are the Branches, and my Father is the Huſband-man.* Are we trees Ioh.15.1.

in the Orchard of God, then certainely God lookes for these things at our hands:

First, for fruit.

Secondly, for good fruit.

Thirdly, for much fruit.

Fourthly, for continuall fruitfulnesse.

First, I say, God lookes for fruit: Will a man plant a tree in his Orchard only to looke vpon? Doth hee not come at the appointed time to looke for fruit? Doth hee not digge it downe,

downe, and caſt it into the fire, if it beare not fruit according to the coſt and paines that he hath beſtowed? Therefore, ſaith *Iohn* to a generation of Vipers that came to his Baptiſme, *Bring forth fruit worthy amendment*, *Matth.*3.8. Wee are Trees, God lookes for fruit. Mat.3.8.

Nay, wee are Gods Trees, therefore hee lookes for good fruit, *Mat.*3.10. we ſee there, *Euery Tree that bringeth not forth good fruit, is hewen downe and caſt into* Mat.3.10.

the fire. There is no man that liues vpon the face of the earth, but hee brings forth some fruit or other; hee brings forth fruit either to God, or else to the deuill, the hedge-fruit of his owne lusts, fruit to destruction; for he that *sowes to the flesh, shall reape corruption.* Wee must bring forth good fruit.

Thirdly, God lookes for plentifull fruit; we must bring forth abundance: Why? Because God hathp lanted vs, and

and watred vs; *Ioh.*15.8. *My Father is the Husband-man*, and you are the branches, and herein is *my Father glorified, that you bring forth much fruit.* Ioh.15.8.

Lastly, God lookes for constancy in our fruitfulnesse: because hee is constant in his paines towards vs, that wee might be fruitfull, and bring forth good fruit, and much fruit, and constant fruit in the exercises of piety and charity; and that wee may doe so, let vs looke

to these two things:

Firſt, that the Tree be good, be ſure that thy perſon bee iuſtified in Chriſt.

And then ſee that the root be good, that by faith thou abide in him,

Ioh. 15. 2. *Ioh.* 15. 2. *Abide in me that you may bring forth much fruit.* So much for that vſe of inſtruction.

Vſe 2. In the ſecond place this is a terror for thoſe that are within the compaſſe of Gods pales, I meane that are baptized, and ſo are in the boſome of the Church, and

and heare the Word of God, and partake of the ordinances of God, (as the Fig-tree was in the Vineyard;) vpon whom the Lord hath bestowed much paines, and yet are so far from perfecting holinesse, as that they perfect wickednes more and more; euill men and deceiuers *grow worse and worse*. But especially, which is strange, those that haue made some shew of religion and holinesse.

Oh! beloued, that the profession of any

man ſhould bee, as it were, in a conſumption, languiſhing, declining, and going backewards, this is that that the Lord grieues for, and abhorres: when men are not like to the Palme tree, that alway keepes it greeneneſſe, nor like the Cedar, that groweth ſtronger and ſtronger, but are like a Reed ſhaken with the wind, or like Bul-ruſhes that are planted in the mire; theſe neuer had any true holineſſe, they neuer had the ſeed of

God

God indeed in them, vnleſſe they recouer in ſome ſhort time, being conuinced, vnleſſe they bee burthened for this backe-ſliding, and recouer out of this ſtate and condition.

Againe, as this reproues ſuch, ſo it ſtops the mouthes of carnall men, for the imputation that they lay vpon the children of God for their preciſeneſſe and ſtrictnes, and too much holineſſe, that they are not content to keepe an equall pace with their

neighbours to goe to heauen as slowly as they, but they will labour to out-strip them: I say, why should the children of God be blamed for their too much forwardnesse, when as God would haue no man to rest in the present measure of grace, but euery man to contend, and fight, and labor, and striue to grow, and increase, and abound, euen to perfect holinesse.

Vse 3. Therfore in the third place, let this bee a vse of

of exhortation, to ſtirre vp euery one, not to be like dead trees, that ſtand at a ſtay, and are good for nothing but the fire, but to ſtirre vp our ſelues to grow in holineſſe, to be fruitfull in the workes of piety and charity, to abound in goodneſſe, in good deſires, in good endeuours, and good practices and performances, and this exhortation I ſhall vrge vnder theſe three heads.

Firſt, take heed of what may hinder you from

from perfecting holi-
neſſe.

Secondly, vſe the meanes that may fur-
ther you in perfecting holineſſe.

Thirdly, take two or three motiues to preſſe this on you, and then I will conclude.

Firſt, take heed of what may hinder you from perfecting holi-
neſſe: And what is it that daily hinders men that they grow no fa-
ſter, to no better ripe-
neſſe?

Firſt, coldneſſe in pro-

profeſſion, which is the politike wiſedome of theſe times, take heed of that; men content themſelues to keepe an indifferency and a meane in the profeſſion of religion: Beloued, you know it is agreeable to reaſon, that a cold ſtomacke digeſts no meat, a cold ſoile brings no fruit, a cold Spring kils the buddes, a cold heart choakes grace; if you ſee a man that is cold in Religion, that is luke-warme, no goodneſſe can bee expected from

from him till he amend his pace. Take heed of coldneſſe, bee not diſcouraged for any thing, let Religion bee full of life and heat.

Secondly, take heed of couetouſneſſe, of earthlymindednesſe, & ſurfetting too much vpon any thing here, either pleaſures or riches; cares and riches are as thornsthat choke, when wee ſuffer our affections to be ſtollen away with them. The glorious ſhew of the world, ſaith *Paul*, ſteales men

mens hearts from the liuing God, and when men come to this, there is no growing in grace. And then the cares of the world how to grow rich, and how to accompliſh wickedneſſe, and how to ſatiate and enioy their hearts deſires and luſts, in 1 *Ioh.* 2.16. *Loue not the world nor the things of the world, he that loues the world, the loue of the Father is not in him*: And if the loue of God be not in a man, neuer looke for growing perfect in holi- 1 Ioh.2.16

lineſſe: When ſtreames are diuided, they runne weakly, but when they runne one way, they run ſtrongly: So if we draw our hearts altogether from the loue of the world, if wee vſe it as if we vſed it not; if we vſe it as a meanes to helpe vs to heauen, and to further vs in the wayes of grace, and not otherwiſe, then our loue will bee ſetled vpon God, and vpon Religion thorowly, but earthlymindedneſſe hinders our progreſſe in Religion,

od, therefore take heed of that.

Thirdly and laſtly, take heed of too high a cõceit of our ſelus, in reſpect of any preſẽt meaſure of grace, for that ſpoiles and deads it preſently; grace is deaded when it ſtands at a ſtay. When a man takes the honour of working it that is due to God, to himſelfe, when hee growes proud of that that is in him, *Hoſ.* 10.1. *Iſrael brought forth fruit to himſelfe*: So there are many that bring forth

Hoſ.10.1.

forth fruit to themselues, when they grow proud and conceited of that they haue. The low valley is fruitfull, when the high mountains are barren; take heed of a proud heart, for grace wil not grow in a proud heart; God resists the proud. So much for the first thing, I exhort you to take heed of the hindrances.

The second thing is to vse the meanes; you know the meanes, therefore I will giue but a touch, and vrge a li-

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the exhortation by motiues: The meanes are these:

The publike meanes alway carry the preheminence, though they be not disioyned from the priuate.

Now the publike meanes to perfect holinesse, are, The Word, The Sacrament, and Prayer.

You haue been many of you at the Table of the Lord, this is the meanes that God hath appointed to strenthen your vnion and fellowship

ſhip with his Sonne Ieſus Chriſt, and your aſſurance of the loue of God, and to vnite you in loue, and brotherly affection one towards another; ſee therefore that you perfect theſe gifts and graces. When the Oares ſtrike not, the Boat ſtands ſtil, or goes backward: So when we doe not conſtantly and conſcionably vſe the Word and Sacraments, and ioyne theſe together, then we ſtand ſtill, and we cannot ſtand ſtil long, but the blaſts of

Satans

Satans temptations wil driue vs backe.

A ſecond meanes is this, to labour to make a ſanctified vſe of our afflictions, of the hand of God vpon vs in any kinde whatſoeuer, and that is a meanes to weane vs from the world, and to draw vs neerer to God in all our wayes. A fearfull thing it is, beloued, that when iudgements are at the doore, when the ſword is threatned, when dangers are threatned againſt vs in theſe feare-

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full back-sliding times we liue in, that now men should grow worse, that now they should not strain themselues to a higher pitch of holinesse, and endeuour to worship God, and doe more and greater seruice for God than before: When God expects this at our hands, what are all afflictions and threatnings, they are the Physicke of God to expel peccant humors, and to helpe the obstructed parts, that grace may

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haue a more liuely motion in vs; therefore take heed, when the hand of God is vpon vs, that wee make this vſe of it, to further our growth in grace, and to perfect holineſſe.

Thirdly, let vs labour to exerciſe thoſe gifts holily, that God hath giuen any of vs for the benefite of others, that is a ſpeciall meanes to grow in holineſſe, ſome other things waſte and conſume in the frequent vſe and wearing of them; but the more we vſe

vſe grace for the bene
fit of others, the mo
wee encreaſe it; *C*
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in the ground, like
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vnprofitable seruant, for there is a glorious reward that God hath laid vp for his children.

Fourthly, be sure to get an humble heart: as pride is an enemy to growth in Grace; so an humble heart furthereth it, an humble heart is that where Gods spirit delights to dwell, and that wherein grace growes: I say, the more humble wee are, the more our faith, & loue, and patience, and assurance of Gods loue, and

euery manner of grace growes and increaseth in vs, let vs bee stirred vp to vse these meanes, and vse them constantly. That is the third thing.

Now I come to some motiues to stirre vs vp to grow and increase in holinesse.

First, consider Gods paines and patience towards vs; euery one of vs, if wee consider and looke on it, wee may say, God hath bought vs deare, he hath bought

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vs with the bloud of his owne Sonne, hee hath planted vs in a good soyle, hee hath watred vs daily, he hath waited for fruit a long time at many of our hands, when the miracles were done in *Corazin* and *Bethsaida*, and fruit followed not vpon it, then woe and misery to *Corazin* and *Bethsaida* comes; *Woe to thee Chorazin, woe to thee Bethsaida.* Thus it is with euery one of vs; when God hath bestowed paines, and cost, and care on vs,

if then wee answer not the expectation of the Husbandman, hee comes then with the felling axe of iudgement, and strikes vs downe by the root, and casts vs into the fire. If this bee not the day of thy growing, to morrow may be the day of thy cutting downe and casting into the fire: therfore as the Prophet saith, *When will it once be, Ier. 9.*

Ier. 9.

Secondly, let vs consider that euery one hath a care to grow

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more and more perfect in other things, why ſhould wee not labour alſo to grow in grace? Let any man ſhew a reaſon. Euery man hath a care to grow more in wit, in wealth, in ſtrength, in fauour, in honour: I maruell how high a man would bee, but he would ſtill deſire to grow more: and how rich a man would bee, but he would deſire to grow richer: Why then ſhould we not deſire to grow more perfect in grace, ſeeing one

dram of saving grace is worth tenne thousand worlds, if they were all of the purest gold that euer was in *Ophir*?

Thirdly, consider how short wee come, both in respect of others, and likewise of what God hath done for vs; and this will worke somewhat on vs: Thou that hast beene a professor twenty, thirty, forty, it may be, fifty yeeres, looke vpon that man or woman that hath been a Scholler in Christs Schoole, it

it may be, but three, or foure, or tenne yeares, hath hee not more faith than thou? more conscience, more comfort, and assurance? hath hee not outstripped thee already, is it not a shame for thee?

And though thou see few that goe beyond thee, yet looke how far short thou art of that thou mightest haue come to; consider if thou haue not mispent many dayes and houres idly, wherinthou mightest haue done good to

thy owne ſoule, and haue profited others. The conſideration of this will ſtirre thee vp to perfect holineſſe.

Fourthly, conſider with thy ſelfe that Popery growes, and prophaneneſſe grows, why ſhould not grace grow accordingly? Let it be the taske of euery Chriſtian, euery one to amend one, and at length there will bee a good amendment in the generall. Conſider that *Popery* growes, the weeds are cheriſhed and nouriſhed:

nished: let vs also la bour to grow in grace, that the cry of grace may counteruaile the cry of our sinnes; that the strength of grace may keepe downe the strength of sinne, and preuent those plagues and iudgements, that hang ouer our heads.

Lastly, to moue vs, let vs worke vpon our selues with this consideration, that our account is most certaine, we shall be called to an account how wee haue spent our times, and

dayes, and yeeres, and houres; the time of our account is vncertaine, wee know not how sudden it will be, whether some of vs shall be called to our particular account before wee stirre out of our seats, *Our breath is in our nostrils, and our liues are in the hand of God.* Hee takes vs away when he pleaseth, and when we come before him, wee must giue an account for our time, and meanes, and wits, for our places and talents, for all that God

God hath giuen vs, how they haue furthered and perfected vs in the worke of grace and holinesse; and then cursed be the barren soule, woe to that soule, that is not going forward and *perfecting holinesse*. So much for that vse.

Lastly, this is a vse of sweete consolation and comfort, to euery one whose conscience tels him, I am going forward, I am perfecting holinesse daily, though I be small, yet is it true: the promise of life and sal- *Vse 4.*

ſaluation it ſelfe, and of perſeuerance belongs to ſuch.

Obiect. But ſome man may ſay, alas, It is true, if I thought I did grow, but I cannot diſcerne that I grow; I had as much faith, and loue, and ſtrength of grace, for ought I know or finde, the laſt yeere, as I haue now.

Anſw. Now becauſe growth in grace in weake Chriſtians, and in ſtrong ones too, ſometimes is vnſenſible, therefore I will briefly diſcouer to

you

you how you shall discerne whether your growth be in truth or no. I will but giue you two or three notes, and so conclude.

First, the more sensible we are of our not growing, the more insensibly grace groweth, the more sensible wee grow in the want of it; for if there bee growth in one sauing grace, it is certaine (though it bee not discerned in other particulars) there is a growth and going forward in all, so that the

the more sensible wee come to bee of our not going forward, the more humbled and sorry we finde our selues for our not growing and going forward, the more we may be assured of our growth. This I speak for the comfort of those that are weake.

Then secondly, if we finde more earnest, and greater desires to grow, and to perfect holinesse then to any worke in the world besides, and conscionably attend vpon the meanes, for that pur-

poſe, the promiſe is ours, *Bleſſed are thoſe that hunger and thirſt after righteouſneſſe:* thoſe that thirſt, and thirſting vſe the meanes to grow in grace more then any thing elſe; it argues they ſet a due price and rate vpon holines; and grace, it argues a good heart, that is making a progreſſe, and going forward, though a man be not ſenſible of it himſelfe.

Thirdly, if thou find thy heart affected with thankfulneſſe for that mea-

measure of grace thou findeſt in thee, as well as thou art humbled for that that thou wanteſt; for it is impoſſible that a childe of God (if he examine his owne conſcience, though he cry out of barrenneſſe neuer ſo much, it is impoſſible) but that hee ſhould bee ſenſible of the truth of grace in him, he dares not deny it: therefore when the heart is wrought to thanke God for that we haue, as well as to complaine of that we want,

it

it argues the presence of grace; and where there is the presence of grace, there is the presence of the Spirit, which is operatiue, and working, and will stirre vp, and quicken grace, and cause it to grow.

Fourthly, the last comfortable marke to euery one that hath it, is this, If our practice doe vniformely grow with our knowledge, that though our knowledge bee but in a small measure, yet if we make conscience to walke ac-

cor-

cording to that mea-
sure we haue. This may
comfort our hearts if
we finde these things in
vs.

Obiect. But some will say,
for all this, it is hard for
a man to grow, and go
forwards; a man can-
not bee constant alway
in the course of Chri-
stianity, he cannot bee
alway in the duties of
hearing, of reading, and
meditating, hee cannot
alway be thus imploy-
ed in the exercises of
Religion.

Ans. It is true indeed,
do

doe not ſay that a man muſt alway bee doing nothing elſe, but hee muſt alwayes doe them with all diligence and conſtancy. It is true, a man cannot be rich vnleſſe he take paines, but if he know he ſhall be rich with taking pains, he will doe it; ſo a man ſhall bee rich in grace, if hee take paines and vſe the meanes: wee haue promiſes made, therefore wee ſhould not bee diſcouraged with ſeeming difficulties.

But

But some will say, I cannot grow so much as I would.

Comfort and incourage thy selfe in this consideration that thou wouldest grow more than thou doest, comfort thy selfe in the measure of grace that thou desirest; God accepteth that, as if thou wert possessed with the same: let vs stirre vp our selues with conscience and constancy in the vse of the meanes that wee may not be shrubs in the Orch

of God standing still, that wee may not be fruitlesse trees for the fire; much lesse of Plants in the pales of Gods Orchard by* baptisme: let vs not goe backe, and bring forth fruit to the Diuell and our owne lusts, but let vs labour to be such as in the feare of God, purge our selues more and more from all filthinesse of flesh and spirit, and perfect holinesse, that so the promises made to vs for the comfort of our consciences

Baptisme

sciences here, and the
saluation of our soules
hereafter, may in due
season be accomplished
to vs. So much shall
suffice to haue spoken
of that branch of our
Sanctification, the affir-
matiue part, or positiue
holinesse. So much for
this time.

FINIS.

GODS FREE-SCHOOLE.

OR

DAVIDS PRAYER to be taught, and purpose to walke in the wayes of GOD.

By Mr. *Ieremiah Lewis.*

IOH. 6. 45.
And they shall bee all taught of God.

LONDON,
Printed by *I. B.* and are to be sold by *Henry Ouerton*, at the entring in of *Popeshead*-Alley out of Lombard-street. 1631.

GODS Free-schoole.

PSAL. 86. 11.

Teach mee thy way, Oh Lord, and I will walke in thy truth: vnite, or *knit my heart to feare thy name.*

GOD made men righteous, but they found out many inuentions, *Eccl.* 7. 29.

7. 29. wherein they walke, swayed by Sathan, according to the law of their owne lusts, to the dishonor of their Saviour, and the destruction of their owne soules.

And now our misery being an object of Gods mercy, hee hath found out for vs, and pointed out to vs a way which begins in peace, and ends in blisse, euen the same which *David* desired to know, and knowing, to walke in; *Teach me thy way, O Lord, and*

and I will walke in thy truth.

A path, which whosoeuer treads, is fitted for all actions, of most noble worth, and notorious consequence; and therefore a prayer, as seasonable, as profitable for all you that haue interest in this solemne session, to know the way of the Lord.

We are, while we liue here in this earthly tabernacle, souldiers, and we wrastle with principalities and powers, *Ephes.6.12.* we are Pil- Eph. 6.12.

grims, and are trauailing homeward; wee are ſtrangers as our fathers were, *Pſal.* 39. 12. we are Schollers, *Learne of me*, ſaith our Sauiour Chriſt, *Mat.* 11.29. As we are Souldiers, wee haue God for our Captaine; as we are Strangers, we haue God for our guide; and as wee are Schollers, wee haue God for our Tutor: we fight for our Captaine, we trauaile toward our Countrey: and we can doe neither without the direction of our Teacher,

Pſal. 39.12

Mat. 11.25.

et, and that caused *David* to implore his sacred aduice and helpe; *Teach mee thy wayes, O Lord, and I will walke in thy truth.*

The *Psalme* is intituled a prayer of *Dauid* when hee was persecuted by *Saul*, or oppressed with some other calamity: neither doth the Scripture shew, or the Context conclude, saith *Caluin*, of what danger he speakes. *Caluin.*

But sure we are, that *Dauid*, as a Scholler in Christs Schoole, craues

the direction of his Word & Spirit, that he might not behaue himselfe vnseemely vnder the crosse, nor take any vnlawfull course to rid himselfe of the same.

A part of this Prayer I am fallen vpon, whereof wee may say, as that Father doth of the whole *Psalme*, it is short in the number of the words, but yet weighty & large in the weight of sentences.

And in the Prayer it self, take notice of these two generall parts:

The

The first Theoreticall.

The second, Practicall.

Wherein is contained the whole body of Diuinity, and the duty of man to

Know, and
To Doe.

First, a Petition.

Secondly, a Resolution.

The Petition, *Teach me thy way, O Lord, vnite my heart to feare thy name.*

The Resolution *I will walke in thy truth.*

In the petition also take notice of these two generall parts.

First, he prayes for direction, or instruction and knowledge in the wayes of God, *Teach mee thy wayes, oh Lord.*

Secondly, he prayes for conseruation in the same way, *Vnite or knit my heart to feare thy name.*

In the first of these you may take notice of these particulars out of the words:

First, here is the Schoole-

Schoolmaster to whom hee goeth, *Iehouah* the Lord.

Secondly, the Scholler that betakes himselfe to his direction; and that is *Dauid*, Gods choſen, *Teach me.*

Thirdly, wee haue the pliableneſſe or willingneſſe of the Scholler to bee taught, it is his owne voluntary deſire and act, *Teach mee oh Lord.*

Fourthly and laſtly, the Leſſon that hee aſpires to, no leſſe than Gods owne wayes, *Teach*

Teach mee thy wayes, oh Lord.

In the resolution take notice of these three particular parts also.

First, wee haue the path, the Truth of God, *I will walke in thy Truth*; or if you read it according to thy truth, then it is the rule.

Secondly, here is his progresse, walking is a continued act.

Thirdly, his purpose and resolution to goe on, *I will*, walke in thy Truth.

But can *Dauid* promise

miſe this for himſelfe? Yes, what can hinder him, hauing firſt implored God to be his Teacher. When the Iudgement is informed, the ſanctified Will comes off, and acts its part, *I will* walke; to will is preſent with me, ſaith the Apoſtle, and hee knew hee could doe it alſo; *I can doe all through Chriſt*, ſaith *Paul*. I will walk in thy Truth, ſaith *Dauid*; but then God muſt not leaue thee, *Dauid*: No, I haue prayed to him that hee would

would vnite and knit my heart to feare him; and the heart being set aright, the life cannot goe amisse.

Take then the summe of all, from the beginning of the verse to the latter end, *Dauid* desires instruction that he may know, and knowledge that hee may practise, and practice that hee might persevere; *Teach mee thy wayes, O Lord, and I will walke in thy Truth, vnite my heart to feare thy name.* And thus haue we heard the scope

scope of the Psalme, and the Text tooke asunder into the seuerall parts, we fall now vpon the particulars as wee pointed them out in order.

And first of the first, the Schoolemaster to whom he hath recourse, *thou oh the Lord.*

The Prophet wanted instruction, as you may see by his prayer, and hee goes not to any Saint or Angel to seeke it, but to God. The first point that thence wee may note, and will but

but briefly touch, is this, that

Doct. 2. *It is the Lord alone to whom we are to haue recourse by prayer, for the supply of all our wants, especially if they be spirituall.*

If any man want wisdome, Iam. 1. 5. let him aske of God; and there are these two reasons or grounds of the point.

Iam. 1. 5.

First, because we are to go to none by prayer but to God.

Secondly, because there is supply of our wants in none but in God. For

For the first of these: *Reas.* 1.
First, Prayer is a part of Diuine worship, and to be giuen to none but to him whose peculiar it is, and that is the Diuine nature.

Secondly, wee haue neither precept to bind vs, nor patterne to back vs, nor promise to embolden vs to offer our prayers to any, but to *Iehouah* the Lord.

Thirdly, I finde a threefold prerogatiue proper to God, that no man must rob him of:

First,

First, of opening the minde.

Secondly, of converting the heart.

Thirdly, to heare prayers.

Secondly, all supply is to be had in him, hee alone must remoue the vayle that hath spread it selfe ouer all Nations, *Isa.25.7.* Hee hath supply for a Christian mans wants in euery kinde, eye-salue for the blinde, clothing for the naked, gold for those that are impouerished; Come buy of me, saith Christ, *Rev.3.18.*

Reas. 2.

Isa.15.7.

Reu.3.18.

18. Briefly to apply this point:

Vse 1. First therefore, let the vain-glorious cheating Mountebanke of *Rome* goe with his pedling and counterfeit wares. Indeed hee is confident that hee is a guide to the blinde, a light to those that are in darkenesse, and instructer of the ignorant; whereas indeed himselfe is blinde, and in darkenesse, and a foole, that foole *Catexoki*, *Psal.* 14. 1. that saith in his heart, there is no God; Psal. 14. 1.

God; he is beſides him ſelfe, giuen vp to ſtrong deluſions to beleeue lies, 2 *Theſ.* 2. 11.

2 Theſ. 11.

Vſe 2. Secondly, if it be Idolatry to offer that to the creature which is a part of Diuine worſhip, proper to the Creator; if they be not Idolaters of *Rome* for inuocating Saints, let vs queſtion the light of the Sunne, and the truth of the Scriptures.

But in the laſt place, let vs haue recourſe to God, and ſeeke to him for helpe in all our needs,

eeds, and apply those
ceits that he hath gi-
en vs out of his Word,
our seueral maladies;
e need not scorne this
ourse, *Dauid* is a pat-
ne of humility in it,
e professeth himselfe a
Scholler to this Master,
hich is

The second poynt
hat I propounded. The
Scholler that hath this
ecourse to *Iehouah*,
each mee thy way oh
ord.

I will handle especi-
lly this, in some refe-
nce to the first point.

Da-

David, a man ſtrong in grace, vpright in heart, aſſimulate to the Almighty, yet notwithſtanding hee puts himſelfe out to Schoole to learne. Let his ſubmiſſion be our inſtruction that

Doct. *The beſt proficient in grace, is ſtill but Gods Scholler.*

The Angels themſelues, thoſe ſeeing ſights, as *Nazianzen* calls them, are Schollers in this Schoole, for the miſteries of this Schoole the Angels deſire to looke

looke into, 1 *Pet.* 1.12. Much more man, that carries about him earthly members to be mortified, *Col.* 3.5. hee knowes not this way till God teach him; therefore hence it is that the Prophet so frequently and so oft hath this prayer; *Teach mee thy Statutes, Psal.* 119.12. *Open mine eyes that I may behold wonders in thy Law, Psal.* 119.18. *Teach me the way of thy Statutes, Psal.* 119.33. and plēteously in the Psalms also in this place.

1 Pet. 1.12

Col. 3.5.

Psal. 119. 12.

Psal. 119. 18.

Psal. 119. 33.

And

Reason.

And the reasons of the point are these: First, because by nature we are all borne blind, we cannot perceiue the things of God. The Gentiles walke in the vanities of their minde, hauing their vnderstandings darkened, *Eph.* 4. 18. It is the state and condition of euery naturall man. Indeed the diuell bargained (with vs if wee would obey him, and hearken to him) for more knowledge, but in fine he spoyled vs of all, and

Eph. 4. 18.

of that we had.

Secondly, the worke of grace and regeneration in the heart of a Christian, as it is in euery power and faculty of the soule of man, so it is but in a measure, we attaine not the perfection of degrees, as the Apostle speakes, we know but in part, and knowing but in part, there is no man, while he is here, is so perfect, as that hee is past learning. *Reas. 2.*

The consideration of which point, in the

first place, affords vs instruction, and teacheth vs these two things.

First, that God vndertakes the teaching of all that desire to learne; God vndertakes the Schooling of his children, else what did *Dauid* here in praying to him: hee teacheth the vnderstanding to know, and the minde to yeeld assent: for as the minde wants light, as a Father saith, so the wil wants liberty. Now God hath many Vshers whereby he teacheth vs here. Some

Some within vs: and, Some without vs.

We will take them briefly in order.

In the first place, the holy and glorious Image of God, wherewith we were indowed in the Creation, was lost in the fall, but some sparkes stucke behinde in nature, whereby we roue at a God, and whereby God points vs so farre as to leaue vs vnexcusable; Nature will haue a God, or it will deifie it selfe; but this comes short, it tea-

cheth not fully and truly the way to saluation.

In the second place therefore, God teacheth vs by the booke of the creatures, the workes of Creation, prouidence, and preseruation.

First, the workes of Creation doe shew vs the wisdome, power, and glory of the Almighty; *The heauens declare the glory of God, and the Firmament sets forth to vs his handy worke.*

Againe, the workes of

of his prouidence, first, by his mercies that hee renewes on vs inward and outward; by his mercies he teacheth vs that he is good in himselfe, and that hee is good and bountifull to vs; and that therfore in relation, and reference backe againe to him, we should be thankefull.

And by his Iudgements, in the second place, hee confounds his foes, and teacheth vs that he is a iust God, and that we should bee humbled vnder his

hand, as the thresher vseth to beate out the corne, and to bruise the straw with one and the same instrument.

And if euer God did teach a People, and a Nation, and a Land, by his rod, surely he doth it now; the sword deuoures abroad, and threatneth calamity at home: now our hearts faile, our hands fall, our hopes are quelled, the heauens haue mourned, the earth hath trembled, our trades decay, young men wish themselues

ſelues old, and old men wiſh themſelues dead from the miſeries to come. Theſe, theſe things teach drunkards; ſobriety; adulterers, chaſtity; couetous men charity; Chriſtian men, zeale; and all of vs repentance: that is the ſecond thing whereby the Lord teacheth vs. Hee teacheth vs by his mercies that he is good, and by his Iudgements that he is iuſt; he teacheth vs by the one that wee ſhould bee thankfull, and by the

other that we ſhould be humbled.

Thirdly, he teacheth vs by the booke of his Law, this is his audible voyce, the flying book, a perfect copie, *Pſa.* 19. when the Pſalmiſt had there ſpoken of the booke of the creatures, *The heauens declare the glory of God, &c.* then hee leaues them as imperfect to bring vs to heauen, and then hee comes to this, *The Law of the Lord is perfect*; and in this reſpect, the Miniſters of God alſo are

Pſal. 19.

ſaid

ſaid to teach vs, becauſe the Lord vſeth them as inſtruments to make knowne to vs his holy will and pleaſure, and whoſoeuer ſtoppes his eare againſt their meſſage, refuſeth the Almighty himſelfe.

Laſtly, the Lord teacheth vs by the good motions of his holy Spirit, by them hee knockes at the doores of our hearts, by them hee conuinceth vs of ſinne, and of righteouſneſſe.

Of ſinne in our ſelues,

and what need we haue of a righteousnesse out of our selues; by them he shewes vs that we are out of the way, by them hee points vs againe to the way, and indeed neither the Word of God, nor the workes of Gods mercy, or the Iudgements of God, none of these former meanes are sufficient, except it please the Lord to illuminate vs by his holy Spirit. This should be our resolution, If God teach mee by his Word, by his Mer-

Mercies, and by his Iudgments, I will learn. If we will not, we ſhall periſh vnexcuſably, and others bee warned by our fall. That is the firſt inſtruction that God vndertakes to teach all his children, elſe why did *Dauid* pray this, to be taught, and hee teacheth eſpecially by the booke of the creatures, by the booke of the Law, and by the motions of his Spirit, to let goe the natural inclination that wil neuer carry vs one ſtep to God.

In

In the second place, learne, that man cannot teach himselfe; the knowledge of the Diuine Will, is the first step to piety, whereunto all the naturall indowments in the world, concurring in one man, cannot possibly bring vs: the sauing knowledge of God, must bee taught of God.

Against that of the *Pelagians*, that the beginnings of faith, and the desire of a mans conuersion, is from a mans selfe, but the progresse

greſſe is from grace.

Likewiſe againſt *Arminius*, that ſaith, A man in the ſtate of nature hath remainders of life in him, hee hath affections to good; theſe know not themſelues, therefore I leaue them to be taught, if they had as good hearts as *Dauid* had to be inſtructed.

Vſe 2.

The ſecond vſe is for proofe, and that is double, according to the former vſe of inſtruction. Since it is ſo, that the beſt proficients in grace, are ſtill but

but Gods ſchollers.

Firſt, it condemneth thoſe that thinke themſelues too good, or too great to learne of God and his Ordinances. Thiseſteeme many men by ſelfe-confidence and naturall pride, haue of themſelues; they thinke themſelues too good to learne of God or his Ordinances: I know, ſaith one, as much as the Miniſter can teach me; and ſo they cut off themſelues from Gods inſtruction.

Againe, ſuch as think themſelues

themselues too great, especially, when Gods Ministers, by Gods appointment, come and tell *Ieroboam* of his idolatry, and tell *Herod* that hee must goe a step further (though hee heard *Iohn* gladly) and part with one finne more, though hee had parted with many before, then it is time for him to bestirre himselfe, lest hee lose a limbe of the body of corruption; therefore the great ones conspire, *Psal.* 2.5. *Come let us breake their bands in* Psal. 2.5.

sun-

ſunder, &c.

Secondly, as this reproueth thoſe that in reſpect of their greatneſſe, depriue themſelues of the inſtruction of God; ſo wee are all guilty, wee may faſten the reproofe vpon the beſt of vs, that hauing ſuch a Maſter as God himſelfe is, wee are no better Schollers. When God ſpeakes to things without life, they heare him; the rocke yeelds water, the dead riſe and walke; and yet, alas, God ſpeaks to vs euery day,

day, not onely by his works, but by his Word in the Miniſtery, and yet we ſtop our eares; let this bee a cauſe of humiliation to vs.

And let this bee a meanes in the third place, to incite and ſtir vp euery one of vs (ſince it is ſo, that the beſt proficients are but Schollers) to put our ſelues to this Schoole: and that is the third point that I take vp here by the way; the willingneſſe of the Scholler, and wrap it in *Vſe 3.*

in this Vse of Exhortation: Beloued, we can dispatch no matter, no action, to the honour of God, and the comfort of our owne soules, without the direction of the Almighty: what is the cause of those Idolatries, blasphemies, murthers, and all manner of sinnes and villanies that too oft goe vnpunished, nay, sometimes are countenanced, but because men doe not seeke direction where they should haue it? Therefore we haue this

this charge giuen to them that are in authority, *Ioſ.* 8.1. *Let not the Booke of the Law depart out of thy mouth.* God is an alſufficient teacher, Beloued. Ioſ. 8.1.

And not onely ſo, but hee is a milde Maſter. And being milde, in the third place, hee ſtoopes to our capacity, and beares with our weakeneſſes and infirmities; and therefore what lets vs that wee learne not, and are not better Proficients in the Schoole of God, in the

the knowledge of God and in the power and practice of Religion? surely, that which vsually hinders Schollers from learning, & what is that?

Either Pride, or Idleneſſe.

Pride, that wee haue knowledge enough.

Or, Idleneſſe, that we care for no more, or we loue our owne wayes, we are loath to change our courſe of liuing; but eſpecially theſe two are great hindrances to learning in the Schoole

Schoole of Christ.

First, vnresoluednes, If a Boy be not resolu'd to be a scholler, he cares not for learning. There is many a man that is not yet resolued whether to learne of God, or of Sathan, of Christ or of Antichrist, they halt betweene two opinions, and so they neuer proue good Schollers in this Schoole.

The second hindrance is credulity; men too easily imbrace the euill reports that false spies cast vpon this Schoole-

Ma-

Maſter, and his wayes: as they were too credulous in embracing the ill report of thoſe falſe Spies, concerning the good Land: Oh, ſay they, the Maſter is rigid and ſeuere; the leſſon is harſh and vnpleaſant, the company that learn in the ſchoole of God, they are few, and therefore what ſhould men doe learning of this Maſter, in this Schoole.

Suppoſe things were thus, that God were ſo ſharpe a Maſter, & that the

e leſſon were ſo vn-
eaſant, and that there
ere ſo few, as indeede
at is true, there are
t few in the wayes of
dlineſſe, yet mee
inkes theſe three
ings ſhould carry e-
ry man through all
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re them vp to put
emſelues to that
hoole, the Schoole-
ſter whereof God
ſelf profeſſeth him-
fe to be.

The firſt is, that Gods
hollers are the wiſeſt
n in the world; nay,

I may say they onely are wise men; for so wise men terme all fooles, but those that are endued with the spirit of wisedome; *I am wiser then my teachers*, saith *Dauid*: then his earthly teachers he meaneth; and the cause was, because hee was taught from God, that is, a teacher in heauē, which is the Schoole-maister we now speake of; indeed beloued, the meanest Christian is able to teach in this lesson, the wisest naturalist in the world. Se

Secondly, if we consider Gods readineſſe and willingnes to teach vs; and this makes our ſin heauier, if we learne not. *Ioh.*15.22. *If I had not come among them, they had had no ſin*: that is, in compariſon of that they haue now, and the patience and mercy of God being laid in the ballance with our ſinnes, the one againſt the other, our ſins will grow too heauy, and God will fall vpon the puniſhing ſide, for our abuſe of his patience.

Thirdly, let vs know, that the leſſon it ſelfe is eaſie, if wee be willing to learne, our crookednesse, and vnwillingnes makes the waies of God harſh and grieuous, which elſe would be eaſie; and the more we take vpon our ſelues, the better we ſhall goe through with the work, one duty helpes on another, and the longer we inure our ſelues, the more pleaſure we ſhall finde in theſe waies: but I muſt haſten.

Vſe 4. The laſt Vſe of the point

point ſhall be for try-all, ſince while we liue in this world, wee are Schollers, either in the Schoole of Chriſt, or of Sathan; therefore, beloued, it is worth our labour to enquire and make tryall of our eſtate & condition, whether we be Gods ſchollers, or no: I will giue you two or three marks and characters to know it.

Firſt, doe you loue the Schoole of Chriſt, the Scoohle of Gods publique aſſemblies,

where there is Prayer and Preaching: these are Gods Free-schooles; and there is God continually, and especially vpon the Sabbath, that is Gods market day, his Schoole day wherein hee offreth to teach his children, and servants: therfore Popish recusants, factious Seperatists, and temporizing neutrals, that absent themselues from Gods Schoole, they deprive themselues of the benefit of his teaching, the people of God. Isay

1.

1. & 2. they say, come *Let vs goe vp to the house of the Lord, and hee will teach vs in his Law:* but alas, Sathan hath many schooles in euery town, that too oft are full, when Gods schoole-doores stand open, and are empty.

Secondly, let vs examine, as our loue to this Schoole, so our entrance into it: haue we seene our owne naturall condition, what wee are by nature, what we are without Gods teaching; Sathans scholl-

lers led in the waies that lead to damnation, and destruction of our own soules? haue we beene humbled for this, and so haue gone out of our selues, that we might be nothing in our selues, and all in Christ. Then, when wee haue denied our selues, God admits the humble for his schollers, but he resists the proud, and giues them no admission at all.

Thirdly, let vs examine our entertainement, when wee first came

came into this Schoole, and thereby wee shall discerne it: what was that good welcome, and loue, and liking, and heartyapprobation and affection we found of them, but hatred and ill vsage from the world, and hard language euen from our owne companions, that formerly seemed to loue vs best?

Fourthly, wee may know it by examining by what rule we walke: now, doe we walke, and liue according to the

Canon of Gods schoole? What is that?

The reuealed will and word of God: alas no, the Word neuer taught thee to lye, to sweare, and forsweare; it neuer taught thee to bribe, and oppresse, thou art none of Gods Schollers, that walkest and liuest not according to the Canon of Gods Word, thou art yet the Scholler of Satan.

Lastly, examine thy progresse in this schoole, for Gods Scholler neuer

uer thinkes that hee hath enough, hee is vnlimited in his desires; the reason is, because he aymes at perfection; the more we profit in the waies of piety, saith one, the more easily we see how short we come of that that wee ayme at; yet we should not be discouraged, for whosoeuer gets into this way, are certaine to attaine one day to the end, in the meane time the way it selfe is not without pleasure and delight; for they are

Gods owne wayes, which is

The fourth and last particular, in the first generall in the Text, *Teach me thy waies*: they are the wayes of God; by wayes hee meanes a course of life.

And by the wayes of God, I vnderstand not so much Gods manner of dealing with his children, whereof *Moses* speakes, *Deut.*32.1. all the wayes of God are iudgement: and *Psa.*18.13. *the way of the Lord is perfect*: though I exclude

Deut.32.1
Psal.18.13

clude not this, for *David* being vnder the crosse, might, and it is good then for a man to search out the wayes of God; that is, after what manner God deales with his children, that he may the better hold vnder the crosse.

Neither doe I vnderstand this of those secret footsteps of the Lord, that are not knowne, *Psa.* 77.19. but by the way of the Lord, though I include the former, I vnderstand first the doctrine of the law, Psal. 77.19

Law, and of the Gospell, the preceps and commands of God; Whereof *Dauid* saith, *Psal.* 18.21. *I will keepe the way of the Lord*; that is, the preceps and commands of God: this is the way that *Paul* persecuted; *Act. 9.2.*

Psal 18.12.

Act.9.2.

And not onely so, but especially, in the second place, to extend it to the largest, I vnderstand by wayes of God, the whole conuersation euery way conformed, in respect of

of a mans desires and endeuours, to bee led according to Gods wil; as by the way of the vngodly, I vnderstand a wicked conuersation in the diuels wayes: so then, the way of a iust and godly and holy conuersation, that is Gods wayes: So wee will bring the words to an issue and conclusion, that

A life ordered according to Gods will, is Gods way. Doct.

I will walke in thy wayes, saith the *Psalmist*,

miſt, *Pſ.* 119. I haue choſen thy wayes: there is a life framed according to the rule and canon of Gods word. *I know*, ſaith God to *Abraham*, *Gen.* 18. 19. that *Abraham* will teach and inſtruct his children in the wayes of the Lord; that is, how they might liue and conforme all their conuerſation according to the reuealed will and pleaſure of the Lord. The grounds and reaſons of this point are theſe.

Gen. 18. 19

Reaſ. 1. Firſt, becauſe this is

a way of Gods own prescribing and pointing out; when a man frames his life according to the word of God, he doth that that God would haue him doe; we vse to say, it is such a mans works or waies, whē he is the Author & inuenter of that way; so it is betweene God, and the wayes of godlinesse: *Micah. 6. 8. He hath shewed thee, O man, what is good:* it is of Gods delineating, and drawing out the way wherein euery Christian soule walkes Mich. 6. 8.

walkes to euerlasting life and glory.

Reas. 2. Secondly, they are Gods wayes, because God approues of these waies to be good waies. Wee vse to say, this is your way, because you approue of this way: so this is Gods way, a life agreeable to the word: God approues the way of the iust, it is knowne to the Lord. *Psal.* 1. 6. *God knowes the way of the righteous*: so he doth the way of the wicked too; but the way of the righteous is knowne of God with

Psal. 1. 6.

with approbation, hee knowes it with a knowledge of approbation.

Thirdly, because this way leads to the enioying of Gods fauor here, and euerlasting glory in his presence for euer hereafter; it comes from God, it leads to God, is approued by God, and therefore it is the Lords way: and this is the way that *Precilla* and *Aquila* instructed *Apollo* in more perfectly, *Acts* 18.26.

Reas. 3.

Act. 18.26.

The consideration of which point, for the Vse & application of it;

Vse 1.

In

In the first place it affords vs a double instruction.

First, this teacheth vs that a life not ordered according to the word of God, is none of Gods wayes, it is the way of man, the way of Sathan, the way of the flesh; God hates this way, and those that walke in it.

Secondly, this informs vs, that the knowledge of this way is the best knowledge that a man can attaine in this world; the practicall

uing knowledge of this way it is the best, and most noble knowledge that a man can attaine to in this world, because it is the knowledge of Gods waies.

Therefore let vs enquire for it, and loue it, and liue in it: there are two meanes to obtaine it. *Vse 2.*

First, Inquisition.

Secondly, Supplication.

The first, that we may know: and the second, that wee may walke in this way.

Now

Now if wee enquire, we shall finde foure distinct tracts in this way of the Lord, for our instruction.

First, the way of *Mercy*.

Secondly, the way of *Truth*.

Thirdly, the way of *Iustice*.

Fourthly, the way of *Peace*.

First, the way of Mercy, that is the seate of the Almighty, *Hosea chap. 5. vers. 14.* therefore when God is said to execute iudge-

Amo. 5. 19

ment

ment, hee is ſaid to come from his place, and when hee ceaſeth to puniſh men, hee is ſaid to retire, and goe backe to his place; this is a way that euery man muſt know and walke in: *Bleſſed are the mercifull, for they ſhall obtaine mercie; and iudgement without mercie ſhall be giuen to them that ſhew no mercie*, ſaith *Iames*; eſpecially thoſe that haue the ſword of iuſtice committed to them, and that iudge for the Lord, neither partiality,

ty, nor ſpleene, nor paſſionate ſentence, before the cauſe be duly wayed, nor auſtere nature, delighting in puniſhing, and wreaking it ſelfe on others, when there is no iuſt cauſe and reaſon; none of theſe ſhould carry a man out of the way of mercy, mercy muſt be mixed with iuſtice, and iuſtice muſt bee mixed with pitty: This is the firſt way that euery one ought to walke in.

The ſecond tract of this way, is the way of truth;

truth; *The wayes of God are mercy and truth, Pſal.* 25.10. There we ſee in one verſe both theſe tracts; and this is a way that wee muſt both know and walke in: euery man muſt ſpeake truth to his neighbour, ſaith the Apoſtle, *Eph.* 4. If wee muſt ſpeake the truth, then ſurely we muſt ſweare truth. It ſhould be more deare to you that are iurors, than your Land-lords, or your ſelues, or your perſonall gaine: Brethren in iniquity, one wic-

Pſal. 25.10

Eph. 4.

wicked companion will say, and sweare for another: but let none of these things carry you out of the way of truth, for that is the way of God, it comes from God, and it leads to God, to holinesse and blessednesse.

The third, is the way of Iustice: this is the way of God, & it should be manifested by you whom it concernes, in respect of God, with impartiality, *Nahum.3.* 1. the Lords way is in the whirlewinde: and

Nah.3.1.

In

Iob saith, hee cloatheth himselfe with Iustice, as with a garment, *Iob* 29. 14. and so should you be that sit in the seate of iudgement and Iustice; there were crying sinnes that brought ruine & desolation vpon the Church and state of *Ierusalem*, *Ier.* 5. 1. saith God, *enquire and see if there be one man that executes iudgement and Iustice:* no, there was not one, and therefore hee addes in the fourth *ver.* *they haue not knowne the way of God.* Beloued,

Iob 29. 14.

Ier. 5. 1.

when iniuſtice takes place, and the lawes of the land fall ſicke, then our peace & Kingdome too, lye a bleeding; therefore I beſeech you euery one in your places execute iudgement, againſt Idolatry, Periury, Sabbath-breaking, and the like ſinnes againſt God; let nothing carry you out of the way of Iuſtice.

Indeede men are vſually carried out of this way, and it is by theſe three things:

Firſt, through couetouſ-

touſneſſe: the loue of money is the root of all miſchiefe, wickedneſſe and impiety; there is a ſtrange change, where it hath gotten poſſeſſion of a mans heart; it turnes a Magiſtrate into a Merchant, and it turnes all that he touches into gold, adulteries, and blaſphemies, and what not? mens liues, and mens ſoules: therefore beware of the loue of money; this drawes a man out of this way.

Secondly, ſenſuall

profuse prodigality: when men are endlesse in their expences of apparell, and dyet, &c.

Thirdly, base affectation of superiors, which attends vsually an effeminate cowardly dispositiō; for feare of a man, a man will not be knowne to be the same man that he was, hee will not be knowne to be an enemy to Popery, and prophaneneſſe; nay, many times he sets himselfe to be an actor, and defender of the same: let none of these

these draw vs out of Gods wayes: they are Gods wayes.

The fourth and last, is the way of Peace, that wicked men neuer know. *When I speake of Peace, they are for warre,* *Psa.* 125. and the Apostle speaking of the vngodly, *Rom.* 3. 17. saith, *The way of peace they haue not knowne:* Why? because they delight to liue & walke in malice. Hauing seene the seuerall tracts in these waies of God, I proceed further in this point.

Psal. 115.

Rom 3. 17.

The two maine heads of these wayes, are
Faith: and,
Obedience.

First, Faith: Christ himselfe is the way, the truth and the life: he is the holy, and true, and pure way, that leads to the supreame City; as a Father saith: and faith in him carries vs along in this way.

And then Obedience that follows vpon Faith, vpon the renouation of our hearts, vnderstanding, will and affections; when the inward

inward man is renewed we come to walke inthe wayes of obedience. In this way was *Paul* when hee was so zealous against Idolatry at *Athens*: in this way was *Dauid*, when he said, *I will runne the wayes of thy Commandements*. Indeed oft times he missed this way, once hee turned out of this way, but it cost him deere, it cost him one of the chiefest Iewels he had, the comfort of his conscience; in both these generall heads of Faith and O-

obedience, this way is oppoſed by two ſorts of men in the world.

Firſt, the way of Faith is oppoſed by Papiſts; for they faine a way to heauen that God neuer taught, nor I am ſure neuer brought man to heauen by; namely, merits of our owne, interceſſion of Saints, Popes pardons, and the like; a broad and eaſie way for rich men, howſoeuer the poore doe ſhift, *Lord haue mercy on them*, as the vſuall ſaying is; Mercy muſt be their refuge,

fuge, and indeed they are safe if they get and attaine that.

Secondly, the way of obedience Atheists and prophane wretches oppose, directly setting themselues to affront it in the world; Inso much that a man that hath a care to walke according to this rule, and goes on in this way that is called Gods way, it is derided as preciseneſſe, and precipitate madneſſe.

When the fashions grow vulgar, superiors

change them and cast them off; neuer was the truth of the Gospell more persecuted by Papists vnder the name of heresie, than the power of godlinesse is of late, in euery Tap-house and Tauerne, by euery Boy and Girle, vnder the name of purity. I would haue men of fashion, change this fashion, and leaue this vncleane language.

And let those that are in the place of God vindicate the wayes of God from false wayes.

First,

First, keepe the Doctrine of the Scriptures sound; Contend for the faith, *Iude* 2. For if our rule be wrong, how shall wee goe straight to heauen. If wee make the Word to speake that it neuer meant, that a man hath power of himselfe to saue himselfe if hee will: the meanes are offered, that God chuseth men for foreseen faith; that a mā may come to liue, and finally fall away from sauing grace; if you suffer the Word to speake that

Iude 2.

that it meant not what will become of our Church, and Doctrine, and Peace, and Country?

And not onely for the Doctrine of the Scriptures to vindicate that from errors, and keepe the rule ſtrait and ſound, but in the ſecond place countenance alſo the life of Religion, and the power of goodneſſe where you ſee it; your Soueraign cals for this, that is the defender of the faith, your places call for this: for the power

power is put into your hands, the law of the land alſo pleads for this; and not onely ſo, but good men expect it, your owne conſciences will ſtand on your ſide, and God himſelfe I am ſure, will be for you. No man euer loſt by ſtanding for God, though ſome doe it not, yet let their backwardnes prouoke you to be more forward.

I need not vrge this point at this time in this place, your owne care

care in your persons and families to giue the Sabbath rest, stops my mouth in this instruction.

Thirde. The second Vse shall be for triall: It is worth our inquirie, to know whether wee are in this way or no.

There is an old way of iustification by Faith alone; *Abraham beleeued, and it was imputed to him for righteousnesse*: and there is a new way of meriting heauen by workes of compensation, which turnes to the dishо-

dishonour of God, it robs him of his honour, and Christ of his merits, and themselues of their soules: for Christ is become of none effect to such, *Gal.*4.2, 3. they are fallen from grace. Gal.4.2,3.

There is an old way of innocency, sobriety, chastity, holinesse and righteousnes, that God hath alway prescribed his children to walke in; there is another way now of poysoning, stabbing, deposing Princes, and blowing vp of Par-

Parliament houſes and all by the Popes authority, and this is the diuels way; Gods way is a way of wiſdome, a way of wonders, a way of narrowneſſe.

A way of wonders; for the blinde ſee, and the dead riſe and walke, and yet God hath appointed this to be done by weake meanes; as by *Dauid*, he ſlew *Goliah*, ſo God by the breath and mouth of the Miniſtery hee kils ſinne and quickens the ſoule.

It is a ſtraight way allo,

also, it is not ouer-much beaten: surely, those that make vniuersality, or generality a note of the Church, they would haue pitched on *Sodome*, and not on *Lot* in those times of generall prophaneneſſe.

But how ſhall wee know whether we be in this way, or no?

I will giue you two or three characters to know it.

Firſt, he that is in the way of God, he hates all falſe wayes (as *David* ſaith) whatſoeuer they be;

be; whether of errour, ignorance, idolatry or prophaneneſſe, he doth not onely decline them, but hate them: for many a man declines, and keepes himſelfe out of the ſuperſtitious and idolatrous wayes of Popery, and out of the too diſſolute prophane courſes of the Sonnes of *Belial*; yet hee loues theſe wayes too well, onely he waites a while to ſee where the winde will ſet: but hee that is in Gods wayes, he hates euery falſe way.

Se-

Secondly, if we be in this way, we will be so farre from discouraging others from the wayes godlinesse, by scandals and imputations, &c. that our care will be, that our children and seruants, and all may be brought into this way; *My hearts desire is, that Israel may be saued,* *Rom.9.* and *Psal.* 39.11. *Come children, and I will teach you the feare of the Lord.* Rom.9. Psal.39.11

Thirdly, those that are in this way, are waylayed by Sathan and the world;

world; and those men that neuer found a rub in the way of prophaneneſſe, and in the way of ciuility, now they finde many oppoſitions.

Laſtly, wee may diſcerne it by our euen walking in this way: wee doe not now and then fall into this path, like thoſe that are ſometime for one, and ſometime for another; ſometimes they will heare Sermons, but by and by they will neglect them, but we keepe our ſelues conſtantly for God in our

our generall course and way.

Some thinke themselues in this way because they are more ciuill then others; and indeed ciuill parts are good parts in these vnciuill times, but it is impossible that these should carry a man to heauen; *Without holinesse no man shall see God.*

Some thinke, if they pitch themselues in the way that runnes with the current of the times, that they are in the way: but

but as *Peter* when hee was deliuered out of prison, at the first hee thought he had seene a vision; so these men deceiue themselues, when thou commest to thy selfe, thou shalt finde and feele to thy cost, that neither riches, nor honor, nor preferment, neither greatnesse, nor ciuility, nor externall formality, and profession will saue thee out of hell, vnlesse thou be in such a way as that thou hatest euery false way, vnlesse thou desirest to bring

bring others to the truth of God; vnleſſe thou be in ſuch a way as is oppoſed by Sathan. and in ſuch a way as thou walkeſt in conſtantly in thy courſe, though with much oppoſition, & ſometimes many failings: nothing in the world will keepe a man out of hell, vnleſſe he finde theſe characters in him; therefore let euery man examine whether he be in this way, or in the way of ſinne and ignorance, the way of death and dam-

damnation: but I am loath to loose you in the way, before I come to the iournies end. Since wee are here met by the prouidence of God, and all of vs beleeue and hope for one resting place; therefore let vs on forward and imitate *Dauid* in his resolution, *I will walke in thy truth*: whence the point is this, that

Doct. *True instruction resteth not in speculation, but breakes forth into practise.*

Enquire for the old and

and good way, *Ier.6.16.* this is the good way that brings vs to God, other wayes are naught; inquire for this way: what to doe? to doe it, *Col.* 1.9,10. the Apostle prayeth that they may be filled with the knowledge of the Lord; to what end? that they might walke worthy of the Lord:

Ier.6.16.

Col.1.9,10

In a word, the ground and reason is this; knowledge brings conuiction, therefore if we practise not answerably, it wil leaue vs without excuse.

Rea.1.

Vſe. Therefore Chriſtians muſt be walkers as well as talkers, both muſt goe together, hand and tongue, conuerſation and action, wee muſt walke in Gods truth, or according to Gods truth for both come to one ſcope, they are not in the wayes of God that walke not according to the truth of God, they are not the Church of Chriſt, that walke not according to the rule and canon of Chriſts truth: ſome ſet their backes vpon this way, and

and walke and runne a cleane contrary course, Idolaters, drunkards, murtherers, adulterers, &c. I need not instance, euery man may see a man when he runnes a contrary way to heauen, with all manner of prophanenes & loosnes.

Some seeme to set their feet in this way and to goe forward, but as disliking their former choise they stand still and retire, because they were neuer truly in the way: some desire to know that they

might know, they desire to know as much as the Minister can teach them, and then there is an end of their desires: some desire to know that they might bee knowne to know, they thinke their knowledge is nothing, vnlesse other men know it; but *Dauid* desired to know that he might practise; *teach me thy way, O Lord, and I will walke in thy truth.* So we should be exhorted to that of a father, first to choose the waies of God, and then to walke

walke in thoſe wayes; and that wee may not miſcarry in our trauaile as we are going to heauen:

Firſt, be ſure alway that our eye be fixed vpon the rule, that is, the word of God, let vs keepe cloſe to that.

Secondly, let vs labour to ſee what hinders vs in the way, and to paſſe by it, or get thorow it.

Thirdly, get a good heart to the iourney, and then let vs walke along as *Dauid* ſaith here,

I will walke in thy truth.

And let our walking first be chearefull, for indeed wee walke and trauaile to heauen, this way tends to a kingdome, to glory, therefore why doe wee not walke cheerefully, why doe we suffer our heads to hang downe, and are all amort, as if we were going to a place of pain or execution.

Secondly, let vs walk a pace, therefore *Heb.* 12.1. let vs run the race of godlineſſe, leſt the night come vpon vs.

Thirdly,

Thirdly, let vs put on courage and resolution, lest persecutions, pleasurs, profits, perswasiōs or promises, friends or enemies driue vs out of the way; wee walke in the valley of *Rephaim*, where there are Giants, the diuel & the world set against vs, therefore we haue need of resolution.

Lastly, when we haue resolued, let vs neuer sit downe, till we come to the end of our iourney; many walke, but not to the end: the reason is, because they were ne-

uer in the way. And that we may thus walke with cheerefulneſſe, and runne the waies of godlineſſe, and put on reſolution and courage, and hold out to the end; let vs bee ſure that our hearts be ſet and knit cloſe to God; which is the laſt particular circumſtance in the Text:

Vnite my heart to feare thy name.

Let my heat reioyce, ſaith the Septuagint; and indeed, Beloued, there is neuer true mirth in that heart that is not knit

knit close to God.

Or make my heart be vnited to thee, as *Ieром* reads it; according to the *Hebrew*, *vnite my heart to feare thy name*; or, *vnite my heart to thee:* for the name of God in the Scriptures is taken for God himselfe. I will picke out the maine point of all, and that is this, that

A Christian should alwayes haue a care that his heart sit close to God. Doct.

This is called, *Act.* 11. 23. a cleauing to God, Act. 11. 3.

and here it is an vniting or a knitting, as one thing is fastened or tyed to another.

Reas. 1. The Reasons of the point briefly are:

First, because by nature the heart is ready, and subiect to sit loose from God, and to sit close to the world, and the loue of the flesh; therefore wee should haue a care of it; we are auerse to God, subiect to loue our owne lusts that will be our ruine.

The second reason or ground is this, because God

God gaue vs our hearts therefore we ſhould returne them againe to him: our hearts are Gods, hee muſt haue them therefore; they are his by creation, hee made them; they are his by redemption, hee redeemed them, *You are bought with a price, therefore glorifie God with your bodies and ſpirits, for they are the Lords*, 1 *Cor.* 6. 20. therefore ſeeing our hearts are his, we muſt returne them backe againe to him: we muſt ſee that they ſit cloſe to him. The

1 Cor. 6. 20

Vse. The Vse of this point is; first, for terrour to couetous, voluptuous, ambitious men, whose hearts are set and cleaue fast to their profits, honours and pleasures, these are Idolaters; for couetousnesse is Idolatry; and whatsoeuer a man sets his heart on, that is his God: these are as fishes that wallow without fins in the mud, therefore God abhors them; these sowe to the flesh, and shall reape corruption; these loue the world and not God: as

as *Iohn* saith, *the loue of the Father is not in them*: these set their hearts vpon vanity, and that vanity is the price of their owne soules.

Therefore let vs euery one labour that our hearts may bee vnited and close knit to God; without vnity in the heart there can be no peace either in the Church or Commonwealth, it is that that preserueth both: you know the ordinary saying, *Diuide and raigne*; diuide the heart from God, *Vse 2.*

God, and the diuel presently reigneth. What neede we haue in these dayes to keepe close to God, I need not vrge, especially if we be imployed in matters of consequence; the Iudge iudgeth for God, the Lawyer pleads for God, the Minister preacheth for God, euery Christian doth, or should do all he doth, for God; all the cause of our miscarriage is, because we suffer somewhat to put in betweene God and our owne hearts; let vs labour

bour that our hearts may sit close to God in a holy fearing of him: I will onely at this time giue two or three marks of triall, whether our hearts sit close to God or no.

First, are our hearts set close to the ordinances of God, to the Word and Sacraments, and Prayer; examine thine owne soule, and let thy conscience answer for or against thy selfe how thy loue is to the ordinances of God.

Secondly, doe our hearts

hearts sit close to the feare of God; that is, to make conscience, in priuate, of secret sins, of vnbeliefe, of hardnesse of heart, of hypocrisie, and the like; those secret acted sins that are likely neuer to be discouered, or the world neuer to take notice of them.

Thirdly, doe our hearts sit close to the Saints of God, doe wee loue them, doest thou affect those that endeuour to put themselues out to this Schoole-ma-

ster;

ſter; he that loues God that begets, loues him that is begotten of him, 1 *Iohn* 5.

1 Ioh. 5.

Laſtly, art thou ſo ſenſible of the looſenes and falling of thy heart from God, as that thou graſpeſt and ſtirreſt vp thy ſelfe, to catch better hold, and deſireſt daily cloſer and neerer communion and fellowſhip with God; is it ſo with vs? it was ſo with *Dauid*, hee deſired inſtruction that hee might know, and to know that hee might walke in a hearty

hearty, constant feare: *Teach mee thy way, O Lord, and I will walke in thy truth; unite my heart to feare thy name.*

FINIS.

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